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THE REVIEW.

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ART. I.—STUDIES IN CHRISTIAN EVIDENCE.

III.

EDEN: ITS LOCATION AND GEOGRAPHY, IN THE BIBLE AND OUT OF IT.

IN the Bible history of the human race the place of its beginning is well defined. It would be easily recognized if one should light upon the land to-day. The difficulty of finding such a land has led to some curious methods of interpretations of the description of Eden. These interpretations have been the product of haste and inadequate study. Commentators generally feel bound to pass opinion upon every text coming before them in a consecutive study of chapters and verses. What a world of blunders and mistakes would have missed us if commentators could have more freely said about many passages of Bible texts, "I do not know and am unwilling to risk a guess!" But my plan does not lead me into trouble about these guesses. There is too much matter-of-fact physical geography in the Bible report of Eden for it to be passed by as a mystic, allegorical something, and thus be guessed off the earth.

Another trouble has been the names Assyria, Cush, Havilah, of different lands, that cannot be put together so as to give a suitable description of land contiguous to the Eden of Genesis. The same trouble occurs in the names of the rivers of Eden. The Euphrates has mainly commanded the attention of students. A recent author has elaborately used up what material might lie in the valley of this famous river to make an Eden. This fact must be considered in the effort

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to find the original Eden. Names emigrate with people. In proof of this fact we need only put the names of American towns and cities by the side of those of the towns and cities of Great Britain. The people carry their names with them. If there is a name East, you may be sure to find it out West somewhere. Fayetteville, Washington county, Ark., was named by the commissioners appointed to locate and name the county-seat from the county-town of the county from which they emigrated to Arkansas, viz., Fayetteville, Lincoln county, Tenn. To have found, then, a Cush or Ethiopia and Havilah in Arabia and another Ethiopia South of Egypt, need not confuse the matter, because these names but show lines of emigration of a peculiar people. Presuming the lines of emigration indicated by tradition to be true, there may be a Cush or Ethiopia further Northeast than the land of that name in Arabia.

The Euphrates of Assyria and the Assyria of the Euphrates cannot be the Assyria and the Euphrates of the land of Eden; that Assyria was not connected with the Euphrates of Eden, but with the Hiddekel of Eden. As the Havilah of Arabia and its Cush or Ethiopia cannot be the land near the Eden of the Bible, so it seems to me that Assyria and its Euphrates must be considered only as namesakes of the original river and country on the border of Eden. The original Assyria may not now have its name as then. The date of the description of Eden in Genesis must be later than the flood. Lands named from the people living in them must have their naming at or after the date of the people giving the names. Assyria is in name from Asshur, the son of Shem, the son of Noah. Cush, from whom comes the name Ethiopia, was the son of Ham, the son of Noah; and Havilah takes its name from Havilah, the son of Cush. These names of the countries used to locate Eden, show that the Bible description of Eden is of later date than the time of the third generation from Noah. This land, then, must be with its features unchanged by the effect of the deluge, and must have been known to the posterity of Noah, as rivers taking their source in Eden run in different directions through the lands of the grandsons and great-grandsons of

Noah. The theory of Eden ruined and unknown on account of the flood cannot stand before the force of the fact that it is located by post-diluvian names.

In the study of this question, rightly enough, the traditions and prehistoric lore of the world have had a considerable influence, because these names show that the post-diluvian people knew where Eden was, and that it was near the place of their first settlement after the flood. The lines of emigration and the index-finger of tradition descriptive of the land must be a valuable factor in finding the Eden of the Bible. Then, too, the physical features of that land are so marked that they cannot be ignored. Ignoring these guides, Eden has been located in the Pacific ocean on a land now submerged. Recently it has been located in the wonderful Atlantis, the sunken continent of the Atlantic ocean. I have no question to raise as to the fact of the Atlantis of Plato and others, but because it was really Atlantis and is now sunken, is no proof that it was Eden. The fruitlessness of other studies of this question has led to such wild reasoning.

The traditions of the world place the resting place of the ark as near Eden. The Chaldean Genesis reports that Noah sent back to Eden after the flood for the sacred books which were put under the corner-stone of an antediluvian building. The custom of putting books under the corner-stone of a building is of cuniform origin. The clayey burned cylinders and tablets full of inscriptions could be placed in such places and preserved. The books of no other writers could be counted as secure against decay under corner-stones. The Chaldean Genesis has an antediluvian history wonderfully in agreement with the Hebrew Genesis, but perhaps not more so than a tradition written afterwards might be.

The four authors who have most carefully studied the location of Eden are M. Obry, M. Renan, G. Maspero, and Fr. Lenormant. I have no means of reaching the writings of M. Obry except through the pages of other authors. Renan is one among the finest Semitic scholars now living. His attitude toward orthodoxy is sufficiently defined by his "Life of Jesus" and of St. Paul and the other apostles. G. Maspero is Egyptologist in the College of France, and is of the

theological school of Renan. Fr. Lenormant, known to me only by his writings, seems to be a genuine believer in revelation. He is an antiquarian student, at home with all matters of antiquity. G. Maspero and M. Renan wrote in French. Lenormant wrote in French also, but appears in elegant English in the pages of the *Contemporary Review*. For translation of passages from the French found below I am under obligations to Rev. O. D. Miller, of Nashua, N. H., whom Rev. S. D. Peet, editor of the *American Antiquarian and Oriental Journal*, says is the finest Assyriologist in America. For several years I have watched his papers in the *Antiquarian and Oriental Journal* with great profit and interest, and can commend him as to candor and learning in antiquarian studies.

The account of Eden in Genesis gives its geography as entirely separate from the land of the Hebrews. This land is left by a westward journey when the valley of the Euphrates is reached. A southwest journey brings Abraham to the country of his people on the coast of the Mediterranean sea. Retracing these lines, remembering that the Ararat of all Oriental people was held to be near Eden, if indeed not at the same place, we look Northeast from Palestine for the Eden of Genesis. Both Ezekiel and Isaiah speak of it as a mountain, and Isaiah, quoting the language of the king of Babylon, says, "For thou hast said in thy heart, I will ascend into heaven. I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation in the sides of the North. I will ascend above the heights of the clouds. I will be like the Most High."—Isa. xiv. 13, 14. Isaiah here gives the location as held by the king of Babylon and lets it pass unchallenged as to its accuracy. The land for height was above the clouds, and was in the sides of the North, and was associated with the stars of God and the seat of the Most High. Lenormant's *Fragments de Berosé*, page 318, confirms the correctness of Isaiah's quotation from the king of Babylon. The Bible writers, in a number of passages, fix the location of Eden as on a mountain, and in showing the lines of emigration they point to the mountains of central Asia as the country of the land of Eden.

In the location of Eden and Ararat by the traditions of the prehistoric world, one feature must be taken into account, and that is the tendency to localize in proximity to their own land by every people the things of tradition. On this plan the Ararat of the Bible, not by Hebrew but by neighboring nations, was put on one of the mountains of Armenia; yet the plain of Shinar could not be reached by journeying from the East, if the mountain of Armenia was the true Ararat. The beginning of Nimrod's kingdom was reached that way, according to the Bible. Many other mountains have been pointed out as the Ararat of Noah near the lands of other peoples. No people of Asia with a literature running back into the remote past, is without a line pointing back to the center of population—the beginning of the race. It is a matter of interesting study to take a map and draw these lines, prolonging them beyond the mountain pointed out as Ararat, and see just where they meet or begin to cross each other. The area of these intersections is not a large land. It is in the mountains of Belurtag, in the central part of Asia. It is true that there are some lines that would miss this central land of most other peoples, but the most of them will concentrate in the country named above, which is on the course pointed out by the writers in the Bible. On this subject, M. Renan, in *Histoire Generale*, pages 480, 481, says, "Thus everything invites us to place the Eden of the Semites in the mountains of Belurtag, at the point where this chain unites with the Himalaya, towards the plateau of Pamir. We are conducted to the same point, according to Brunoff, by the most ancient and authentic texts of the Zend-Avesta. The Hindu traditions, also contained in the Mahabharata and the Puranas, converge to the same region. There is the true Meru (Ararat) (of the Hindus), the true Albordj (of the Persians), the true river Arvanda, from whence all rivers take their source, according to Persian tradition. There, according to the opinions of almost all the populations of Asia, is the central point of the world, the umbilic, the gate of the universe. There is the *uttara-kura*—'the country of happiness'—of which Megasthenes writes. There is, finally, the point of common attachment of the

primitive geography both of the Semitic and the Indo-European races. This coincidence is one of the most striking results to which modern criticism has conducted; and it is remarkable that it has been reached from two opposite directions at one and the same time, namely, through Aryan studies on the one hand and Semitic studies on the other."

Alluding to the most cultivated people of antiquity, G. Maspero says, in *Histoire Ancienne de L'Orient* (Paris, 1875), page 132, "All have preserved, mixed with the vague legends of their infancy, the memory of a primitive country where their ancestors had lived before their dispersion. This was a high mountain, or better, an immense plateau of a square figure, and so elevated that it seemed as if suspended between the heaven and the earth. From the interior flowed a great river which soon divided itself into four arms or canals, spreading out over the four surrounding countries. There was the umbilic of the world and the cradle of humanity. The people, settled between the Mediterranean and the Tigris, located this legendary country in the East. The people of ancient Persia and India conceived its situation in the North. The moderns have succeeded in determining its site more exactly than the ancients had done. They have placed it in the mountains Belurtag, near the point where this chain unites with Himalaya. There in effect, and there only, is found a country which satisfies all the geographic descriptions preserved in the sacred books of Asia. From the plateau of Pamir, or better, from the mountain mass of which this plateau is the center, four great rivers issue, the Indus, the Helمند, the Oxus, and the Gaxartes, which flow in directions the most diverse, corresponding sufficiently to the four rivers of tradition."

In this passage G. Maspero agrees with M. Renan in the directions for Eden pointed out by the lines of tradition, and gives a country at that point which in its four rivers satisfies the geography of Eden as given in the Bible, and is the only country that will.

In reference to the search for a country that satisfies all the requirements of the Bible geography of Eden, a number of writers have put forth the opinion that the country must

have four rivers running off from it in opposite directions. This is clearly the opinion of Maspero, Obry, and Brunoff. M. Renan, in *Histoire Generale des Langues Semitique*, page 478, says, "If we search to determine the country which best satisfies the geography of the first chapters of Genesis, it is necessary to avow that all conducts us to the region of the Imaus, where the most solid inductions place the cradle of the Aryan race. There is found, as in the Paradise of Genesis, gold, precious stones, bdellium. This point is that of the world of which one is able to say with the most truth that four rivers issue from the same source. Four immense currents of water, the Indus, the Helمند, the Oxus, and the Gaxartes, take there their rise, flowing in directions the most opposite." Again, on pages 229, 230: "The second chapter of Genesis presents to us a traditional geography which has no connection with the ordinary geography of the Hebrews; but which, on the contrary, offers the most astonishing resemblance with the Turanian system. The Pison which issues from the garden of Eden, situated in the East, is very probably the high Indus; and the country of Havilah seems well to be the country of Darada towards Chachmises, celebrated for its riches. The Gihon is the Oxus, and it is without doubt by substitution of more modern names that we find the Tigris and the Euphrates at the side of the other rivers indicated. Thus all invites us to place the Eden of the Semites at the point of the separation of the waters of Asia; at the umbilic of the world, toward which, as with an index finger, all the races seem to point as that recognized in their most primitive traditions."

One source of confusion in studying the maps and geography of central Asia is the number of names applied to the same lands and rivers. The Darada of the passage above is the Gilgit mentioned below. This diversity of names for the same lands and rivers and peoples, while complicating the study of the question before us, is not without its advantages. It is caused by the fact that these lands, peoples, and rivers have names in Aryan, Turanian, and Semitic languages, and the fact that these languages are found spoken by people living together in the same towns, cities, and countries, unmixed

with each other. These languages are akin to all the languages of the world, whether spoken in Asia, Africa, Australia, Europe, or America. This grouping of the tongues of all the languages of the world around this central spot, as they are found grouped nowhere else in the world, certainly assists to the conviction that here is to be found the cradle of humanity. Its value, then, compensates for its inconvenience.

Renan rejects the theory that Genesis is borrowed from the Zend-Avesta, and maintains that both have borrowed from a more ancient common source. These great scholars all agree that these traditions and records of sacred books are not borrowed from each other, but are the independent testimony of different people to the place of their common origin.

Lenormant, having reviewed the traditions of the Hindu and Persian Aryans on the place of Eden, says, in *Fragments Cosmogoniques de Berosé* (Paris, 1872), pages 308, 309, "That the Bible description of Eden refers to the same country as the other traditions passed in review by us all scholars are to-day in accord, and in fact abundant proofs establish this point. This is the place of the world where one is able to say with the most truth that four great rivers issue from the same source. There is found, as around the Paradise of Genesis, gold, precious stones, the bdellium. It is certain, moreover, that two of the Paradisical rivers are the largest rivers taking their source in the mountains of Belurtag and its Pamir, the one toward the North and the other toward the South. The Gihon is the Oxus, called Dgihun even to-day by the people settled on its banks. Modern commentators are for the most part in accord on this point." Having identified the Pison with the high Indus, Lenormant continues, on page 310, in relation to the Euphrates and Tigris—Hidikel: "We believe with M. Obry, that these names are those appertaining to the traditional geography of the primitive ages, which have been transferred to the West with the migrations of peoples."

A recent German author stoutly contends for Eden in the valley of the Euphrates and Tigris, in the land westward from the location advocated above. But the facts brought out

above, it seems to me, are fatal to the theory. Besides, only by forced conclusions can this country be claimed as the Eden of Genesis and of primitive races.

Remembering that traditions fix the resting place of the ark as near Eden, let us now turn to the Chinese to find what are their traditions pointing to a Paradise. Rev. O. D. Miller, in *American Antiquarian* (October, 1880), article, Gan Eden, pages 46, 47, says, "Heretofore the investigations of the scholars relative to the primitive home of man have been confined mostly to the Indo-European and Semitic races, if we except those of Babylon, the supposed authors, cuniform writing, and early literature. But Dr. Gustave Schlegel, in his recent voluminous treatise on Chinese wranograph, reports a curious legend of the tortoise, the ordinary Chinese symbol of the kosmos, which points unmistakably to the sacred mount of Aryans of India and Persia. This legend proceeds thus: 'To the West of the mountain Ques Kio is the Lake of Stars, which is a thousand Chinese li in length. In this lake is a divine tortoise, which has eight feet and six eyes; upon its back it carries the image of the northern measure (or bushel—the stars of the great dipper), of the sun, moon, and the eight celestial regions. On its under shell it has the image of the five summits and four canals. That is to say,' adds Dr. Schlegel, 'upon the back of this animal is traced the celestial map and on its belly the terrestrial.'"

The features of all other reports of Eden are here given to us in the five mountains and four canals, and the five summits of mountains are to be found around the ground which is pointed out above as Eden. A relation of this land to the heavenly Paradise is here too as it is elsewhere. We have in this passage an indication of the beginning of religious astronomy, which has given rise to astrology and to the wonderful pyramids of Egypt.

Lenormant, in *Ararat and Eden* (*Contemporary Review*, September, 1881), after a consideration of many mythical creations which overburden the stories of the abode of primitive man, says, "From the midst of the absolutely mythical features with which this description is overburdened may, how-

ever, be evolved, viz., that the cradle of the human race is placed on the plateau which crowns a highly elevated region, situated near the center of the Asiatic continent, . . . where four great rivers flow from four lakes, more or less exactly adjusted to the four cardinal points." The discussion following this passage clearly brings out the Chinese as contributors to this location of Eden.

Added to these conclusions reached by philologists and antiquarians, come the reasoning and facts of the great naturalist M. De Quatrefages. In *Le Specie Humani* (second edition), page 130, he says, "We know that there exists in Asia a vast region inclosed on the South and Southwest by the Himalayas, on the West by Bolor, on the Northwest by the Alla-Tau, on the North by Altai and its derivatives, on the East and Southeast by the Felina and the Kuen-Lun. Judging of it by what exists at the present day, this great central region might be regarded as having included the cradle of the human race. In fact, the three fundamental types of all the races of mankind are represented in the populations grouped around this region. The negro races are the furthest removed from it, but have, nevertheless, marine stations in which they are found pure or mixed, from the Keussin to the Andaman islands. On the continent, they have mingled their blood with nearly all the inferior castes and classes of the two Gangetic peninsulas; they are still found pure in each of them; they ascend as far as Nepal, and spread West as far as the Persian Gulf and Lake Zareh, according to Elphinstone. The yellow race, pure or mixed, here and there with the white elements, seems alone to occupy the area in question. The circumference of this region is peopled by it to the North, the East, the South, the Southeast, and West. In the South it is more mixed, but it none the less forms an important element of the population. The white race, by its Allophyle representatives, seems to have disputed the possession of even the central area itself with the yellow race. In the past we find the Yu-tchi, the W-suns, to the North of Hoang-Ho; at the present day, in Little Thibet, in Eastern Thibet, small islands with white populations have been pointed out. The Miao-Tseus occupy the mountain

regions of China. The Siaposhes are proof against all attacks in the gorges of Bolor. On the confines of this area to the East, the Ainos and the Japanese of high castes, the Tinquians of the Philippines to the South of the Hindus. To the South or Southwest and West the white element, pure or mixed, is completely predominant. No other region on the face of the globe presents a similar reunion of the extreme types of the human race distributed around a common center. This fact of itself might suggest to the naturalist the conjecture which I have expressed above, but we may appeal to other considerations. One of these is drawn from philology. The three fundamental forms of human language are found in the same regions and in analogous connections. In the center and Southeast of our area the monosyllabic are represented by the Chinese, Annamite, the Siamese, and the Thibatan. As agglutinative languages, we find from the Northeast to the Northwest the group of the Ougro-Japanese; in the South, that of the Dravidians and the Malays; and in the West, the Turkish languages. Lastly, Sanscrit with its derivatives and the Iranian languages represent in the South and the Southwest the flexible languages. With the linguistic types accumulated around this central part of Asia, all human languages are connected either by their vocabulary or their grammar. Some of these Asiatic languages approach very near to languages in regions far removed or separated from the area in question by very different languages. Lastly, it is from Asia again that our earliest tamed domestic animals have come. . . . Thus taking into account only the present date, everything leads us back to this central plateau, or rather this vast inclosure. Here, we are tempted to say to ourselves, the first human beings appeared and multiplied down to the moment when the populations overflowed like a cup which is too full, and poured themselves out in human waves in all directions."

We can find none more learned on such questions than the author of this passage. His positions are indorsed in the article on geology in the *Encyclopedia Britannica*, vol. x., page 348, in the following passage: "But there is evidence that some of the creatures which he tamed to his use were

not natural in Europe, but had their original stock in central Asia; and that some of his grains must likewise have been introduced. Hence we have a glimpse into some of the early human emigrations from that eastern center, whence so many successive waves of populations have invaded Europe."

One further proof of this land being the land of Eden is in the country just East of it. Schlegel, in *Philosophy of History*, pages 95, 96, says that it is a metallic country, full of traces of ancient mining shafts and implements, and that the Ishudes dwelling in the land have a Cain version of the quarrel with Abel still told, giving this mining land as the refuge of Cain. This land is East of Eden, as was the land of Nod, and has the characteristics given to Nod in the Bible sketch of Cain's line of offspring. Then we have adjacent to this land the land on the East, filling the Bible description of Nod East of Eden. The land North of Eden is not described in the Bible. A vast amount of traditional lore I leave unused because of limitations of my plan of study.

This land may be supposed to be too far North to have been the Eden of primitive man as he is portrayed in the Bible, and is also at an altitude too high to give a suitable climate. It is about two miles above the sea level to-day. Croll, in his *Climate and Times*, and Geikie, in the *Encyclopedia Britannica*, both show that at the date given in the Bible, by the Septuagint chronology for man in Eden, the Northern Hemisphere was greatly covered with ice and submerged by the sea. Such a situation by Croll's measures on Scotland of the depth of the sea for such an age of the world, would be a plateau inclosed by mountains, with ocean water all South, West, and North of it. Eden as located in these pages is on North latitude 38°. Then Eden would be in a position to receive the full benefit of an ocean temperature. The lands North of it are so low that deep sea would keep back the encroachments of ice toward it, and since the currents of the ocean go in the direction of wind currents, this sea must have had an enormous flow of water from the tropical areas. That there was such a depth of ice, we have need only to contrast the ice-mass of the North and South poles. Then the North pole was as the South to-day, by the

showing of exact mathematics. Croll estimates that the ice-mass on the North was such as to give the sea a rise of level of two miles on Scotland. He shows that such a change of sea level would explain all the phenomena incident to the presence of sea water on the land of Scotland in past ages. Such a change of sea level in the Northern Hemisphere would make the plateau of Pamir a peninsula, with water not far from it on the Southwest and North, which would be just the situation to give it a tropical climate. The air current that passes from the Mediterranean over the inland lakes and seas Northeast of it, around through the valley North and West of Eden, has a wonderful influence on the climate of central Asia. The proof of this is in the fact that the snow line is four thousand feet higher on the North side of the Himalayas than it is on the South side. This is certainly a very remarkable fact, as the latitude of the two sides of the mountains varies from three to seven hundred miles. The temperature of the two slopes of the mountains is about the same, the difference in the snow level being caused by the amounts of snowfall. But even with this abatement, it is still remarkable that the air current should overcome the differences of latitude so as to make a Northern exposure as warm as a Southern, from three to seven hundred miles further South. The specific heat of land and water under the same exposure is as four to one. Sun-heat on land is arrested in a few feet from the surface, while in clear water it penetrates to a depth of six hundred feet.

The sea level at the date of the planting of Eden, from its South all the way round by the West to the Northeast, according to Croll's calculations for Scotland at that date, would leave Eden from 1,000 to 4,000 feet above the sea. The sea thus surrounding it would be from 6,000 to 9,000 feet deep, with a strong tropical ocean current flowing around its coast. Eden, about latitude 38° , had all the elements which would have given it a tropical climate. It is too far North to be in the belt of easterly winds of the trade-wind latitude, and is on the margin of the area of continuous westerly wind from a wide, deep sea. The climate and the altitude, then, are all that could be desired to make an Eden.

According to the effect of the revolution of the solstitial points on the climate of the world, pointed out by Croll and Geikie, the valley of the Euphrates and Tigris would be from 3,000 to 8,000 feet under water, and therefore unfit for the location of an Eden. I have more fully considered this matter in a paper on the date of the origin of the human race. If the conclusions reached in that paper are correct, Eden, to be in the Northern Hemisphere, must have been upon a high land.

There is a remarkable agreement between Croll's estimate of the depth of water in the last drift-forming age and the Bible definition of the depth of the flood, if its plain of reference was the plateau of Pamir.

It is said in Genesis that the Gihon "compasseth the whole land of Ethiopia." Cush is the original word for Ethiopia. It is a word older than the division of languages. It is found as the name for a peculiar people in all languages. Cush, by common linguistic changes, becomes Caucasus. From this original word the Caucasus mountains have been counted on as a large factor in the location of Eden. But there is a Kush or Caucasus to-day in the land of the source of the Gihon. Just Southwest of the Pamir is to be found Hindo Kush or Hindo Caucasus mountains. In the plateau of this Hindo Kush is to be found a land compassed by the tributaries that make up the Oxus river, which still has the name Gihon (Dgihun), sometimes Jeehoon. We have, therefore, Gihon still compassing the whole land of Kush to-day, both names yet preserved, and the longer branch of this Gihon or Oxus taking source in a lake reached through a mountain pass in Pamir. The name Kush or Ethiopian adheres to a race of people in all languages around them, whether they be in Asia or Africa, though other names be applied to them also. In this plateau of the upper Gihon is a little land called Kafiristan, and in it is a people called Kafirs. The name is of Mohammedan origin, and is given to a people like those bearing the same name in central Africa. In the location of Eden we have, then, in these facts the names of its Gihon and Cush still preserved, and the Cushite or Ethiopian still in his land, as described in the Bible thousands of years ago.

The description of the Pison is fuller and more definite than either of the other three. It is the first of the four in the record in Genesis. The authors quoted above are agreed in identifying it with the Indus. The Indus, as shown on most maps, suddenly turns to the South before reaching Eden. That a branch of it does reach the country of Eden as located in these pages, becomes evident to one who looks at the article Gilgit in the *Encyclopedia Britannica*. The Gilgit branch of the Indus, which is its western tributary by various channels, most of them rising in lakes, does compass a land extending eastward and westward about 135 miles and about 60 miles North and South. This land has recently been explored, and as shown by the authors quoted above, has the mineral wealth given to it in Genesis. The Gilgit chart in the *Encyclopedia Britannica*, with its discussion, shows that it, too, reaches in its most Northern branch into Pamir, near the source of the Oxus or Gihon. We can find no trace of the name Havilah in this land. Two races of people occupy this ancient country of Havilah. The difference in their languages is shown in their numerals. One, two, three, etc., go in one language, which is Aryan, eyk, do, tre, tshar, pon, sha, etc.; in the other, hann, altatz, usko, walto, tshudo, mishindo. This latter list of numerals is not Aryan or Semitic, and gives the presumption that being Turanian, it is used by the original people of Havilah still in the land of their fathers, as in the case of the Kafirs in Hindo Kush, only a few miles Northwest of them. The Gilgit branch of the Indus, then, in the means of identifying it with the Pison of Eden, has the following facts: 1. It compasses, as in the case of the Pison, a considerable basin of land. 2. This land has the gold, onyx, and bdellium of the Pison. 3. It has a Turanian people still in it, that may be of the line of Havilah. 4. One branch of its river penetrates further North into Pamir, the place of Eden. 5. Being contiguous to Eden, and its products being "wheat, barley, naked barley, rice, maize, millet, buckwheat, various pulses, rape, and cotton; mulberries, peaches, apricots, grapes, apples, quinces, green-gages, figs (poor), walnuts, pomegranites, musk-melons, and water-melons," it shows that the

land near it, not so well explored, could be an Eden to-day with good planting and culture.

Just West of the Gilgit basin the longest branch of the Helمند, which empties in a lake to the Southwest, courses its way down from the plain of Pamir, beginning in a lake to the North of the Gilgit basin and in the Southwest of Pamir. (See Gilgit in the *Encyclopedia Britannica*.) So, then, we find in the Gilgit branch of the Indus, and in the Mastij branch of the Helمند, and in the Oxus all that is said of the Pison, Hidikel, and Gihon in Genesis. Concerning the identification of the Jaxartes and the Euphrates, I can give nothing more than that given in the passages quoted above from Renan, Lenormant, and Maspero. It is certain that the Jaxartes penetrates to the plateau of Pamir. We have then by actual exploration, the coming together of three of these rivers to one plain or plateau, with two of them beginning in lakes in that plain or plateau. The definition of the source of the Oxus or Gihon and the Jaxartes or Euphrates in relation to the other two is not so accurately known. But their entrance of the plateau of Pamir to the Northwest, and to the Northeast of the other two, is known by actual observation and exploration. Four rivers from one source, dividing among them rain-drops that fall side by side, are here found, which in all their features conform to the description given of the rivers of Eden. Four rivers running off water from this central spot must have a supply or else they would drain these lakes and go dry. They flow on, however, and a fair induction is that in the area between the lakes or heads of these rivers there is a source of water-supply for the four. There is a mountain-pass to the East for the river to feed the four. They are fed and flow on to-day as they did when the geography of Eden was recorded in Genesis. The key to the mystery of these four heads of four rivers is in Genesis II. 10: "And a river went out of Eden to water the garden; and from thence it was parted and became into four heads."

Then to sum up the whole case, in conclusion, let me say—

1. The record of Eden in Genesis is vindicated as unbor-

rowed from any existing literature of Eden among other people.

2. If there was such a place as Eden, in which the human race began its career, that fact would necessitate just such an Edenic literature as we now find among all races of mankind. Such literature could come from no other source except facts of human history in its beginning. Genesis is found to be confirmed then by traditions preserved in sacred writings of Aryan, Semitic, and Turanian races.

3. The tradition and Edenic literature concur with Genesis in the features and location of Eden, and add another testimony to the truthfulness of Genesis.

4. At the place indicated by the sacred books of the Hebrews, Persians, and Indians of Asia, and the Chinese, there is a land that has the geographical features given to Eden and its contiguous lands in the Bible.

5. Clustering around this land are all varieties and races of the human species, with their domestic grains and animals, all as if this was their originating place.

6. All objections as to nature of climate and product are fully met, and this land is shown to have the possibilities of an Eden, with planting and culture.

7. There was an Eden for the human race, and it can be shown, and speaks for itself in vindication of the Bible record of it as true. The truth of Genesis, then, concerning Eden is fully sustained by the united testimony of peoples, books, and the land now known.

S. H. BUCHANAN.

ART. II.—EXEGESIS OF EPHESIANS II. 8.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—*Authorized Version*.

"For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God."—*Revised Version*.

Τῇ γὰρ χάριτί ἐστε ἐσσωσμένοι διὰ τῆς πίστεως καὶ τοῦτο οὐκ ἐστὶν ἔργον θεοῦ τὸ δῶρον.

ONLY the last of these three is inspired. All translations are human; only the original Greek of the New and the Hebrew of the Old Testaments are inspired. All human productions are fallible. Hence no translation is infallible. A translation of any passage of Scripture involving a theological tenet will correspond to the theological belief of the translator, for lying at the basis is the fundamental idea that the author of the original penned the truth, and that the translator must so collate and render the words as to express the truth. There are three distinct systems of theology received by Christians, and taught by gospel ministers in the various branches of the orthodox Christian Church. A translator cannot so divest himself of his theological views but that his translation will show to which one of these three systems he belongs.

The starting point of the *first* is the sovereignty of God. This is its fundamental principle, and all Christian doctrines are so defined and arranged as to stand as corollaries to the fundamental principle. The peculiar features of this system are discernible in their anthropological doctrines. Every step and every act of man in his redemption, from the incarnation of the Son of God, the gift of the Holy Spirit, the conviction of the sinner for sin, his repentance, his faith, his sanctification, to his coronation in heaven, is referred to the fundamental principle. Hence the steps in regeneration run thus: First, conviction for sin; second, change of heart; third, the exercise of faith; fourth, repentance; and fifth, love to God. The theological sequences of this system are, the number of the redeemed and saved is exactly what God wishes it to be, and that redemption was provided for said

number and no more. Hence in this system of theology, in every respect, whether considered abstractly or concretely, God is all and in all. The translator who accepts this system of theology will so translate the text as to make faith abstractly the gift of God.

The starting point of the *second* is man's accountability. The will of man is regarded as entirely free, and so with respect to every step and act in his salvation. The anthropological doctrines of this system are made prominent. Man may at any time become a Christian and at any time cease to be a Christian. Again, if he will it, he can attain unto a state of perfection. Thus degrees in holiness are regarded as dependent on man's will. In this system the steps of regeneration are: First, conviction for sin; second, repentance; third, faith; fourth, change of heart; fifth, justification; sixth, love to God; and seventh, a growth in grace ending in perfection. The logical sequences of this system are, the number of the saved is not what God would have it to be, and redemption was provided for every individual of the human race. Hence in this system, abstractly, God is all and in all, but concretely, he is not, the human will being a potent element. The translator who accepts this system of theology will carefully avoid making faith the gift of God.

The starting point of the *third* is the sovereignty of God and the accountability of man, being a system occupying a medium between the other two systems, endeavoring to abstract the truth and eliminate the error from the other two systems, thus harmonizing the anthropological doctrines of Christianity with God's sovereignty. Hence in every step in the soul's salvation there must be a concurrence of human and divine agency. The divine must lead, but it is equally important that the human follow. Hence also at any point short of a change of heart, the work may be cut short by a refusal of the human will to concur in the divine agency and by a refusal to follow the Divine Spirit. But in the steps leading to this change there is a full and complete concurrence of the human will, consenting unto and resting upon the divine. Thus all the powers of the soul being enlisted for its salvation, and having tasted the joys of for-

given sin, never can desire to be transferred from this state back again under the dominion of sin and Satan. Hence all the powers of the soul are enlisted for its perseverance in its relations to its divine Redeemer. According to this system, the several steps leading the soul from its sinful condition to that of the Christian state—peace with God—are, first, conviction for sin; second, repentance; third, faith; fourth, justification—and synchronous with the act of faith on the part of the man is justification on the part of God and a change of heart by the Holy Spirit; fifth, love to God; and sixth, growth in grace, but not in this life unto *perfection*. Conviction is induced by the enlightening influence of the Holy Spirit, by showing the sinner his true condition as a transgressor of the divine law. Repentance is that degree of sorrow on account of sin that leads to a full renunciation of it, a turning away from it as the evil which drags the soul down to death. Faith is that act which accepts the truth of God and relies wholly upon Christ as a personal Saviour to save him from sin and all its direful consequences. Hence repentance and faith are the conditions of salvation for him who is a personal transgressor. In every instance where these are exercised the man is regenerated. He is justified, is changed in respect to his heart, and created anew “in righteousness and true holiness.” Wherever this new creation takes place there will be a desire to experience greater degrees of it. The image of Christ having been formed on the heart, the desire exists to have the outlines of that image brought out, making it more and more distinct, more and more visible. Hence there will be a growth in grace. The work of sanctification will go on in the heart till he who was only a babe in Christ attains the full stature of manhood. The logical sequences of this system are, the number of the saved is not what God would have it to be: “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?” Also, that redemption was provided for all the human family; for the whole world was embraced in the love of the Father, and Jesus Christ died for every man—in

Scripture language, *tasted death for every man*. Hence, according to this system, abstractly, God is all and in all, but concretely, he is not, for the human will is a potent element in the religious history of every man.

Every man will interpret the text in harmony with his system of theology. If his system be based upon the sovereignty of God he will make the last clause of the text refer to faith, and hence will say faith is the gift of God. If he take into account human accountability he will shrink from such a conclusion, and hence some other interpretation must be given. In order to a clear understanding of it, there must be a clear perception of the several parts and their connection and relation.

The text is introduced by the word *γάρ*, *for*, which, according to Dr. Robinson's Lexicon, is "a causal particle, put always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied." Hence the text must be a confirmatory explanation, given as a reason for the truth and justness of what had been stated in the preceding verse. The statement made is, God caused Christians to *sit together in heavenly places in Christ Jesus*; that *in the ages to come he might show the exceeding riches of his grace*: for it is by grace ye are saved through faith. This is the connection of the text and is truly confirmatory and explanatory, especially of the phrase, *exceeding riches of his grace*. If this be true, the close of the seventh verse ought to be punctuated with a colon and not with a period.

With respect to God's will, it must be that all his intelligent creatures be righteous. Reason and all scripture affirm this of God. Righteousness is attainable in only two ways. The first is by the law and the second is by grace. On the part of man, in respect to these two, there are connected certain corresponding acts; with the law, *works*, so as to be justified by the deeds of the law; with grace, *faith*, so as to be justified as was Abraham, not by works, but by faith, it being counted unto him for righteousness. With respect to the first method, no man in his fallen condition can attain unto righteousness. All the works of a sinful being are imperfect. The commands of God must not be obeyed simply according to the

letter, but also according to the spirit. The requirements of the divine law may be summed up in one precept: *Be ye perfect even as God is perfect*. This perfection cannot mean an absolute *equality* of perfection, for no created intelligence, not even an angel, can attain unto the perfection of Deity. But it denotes a *similarity* of perfection. The same moral attributes which are the perfection of God's character, ought to constitute the perfection of man's character; but since he is a created being, he must necessarily be in a lower degree. Hence, in respect to man, "in no form can the law produce a true spiritual righteousness; only an apparent and external righteousness is attainable by the mere votary of law." Hence only by the second method can man attain unto righteousness, namely, by *grace*.

Grace is the divine favor toward man, embracing God's mercy as distinguished from his sovereignty or justice, including the benefits or blessings which it imparts—the undeserved kindness and forgiveness of God. It also embraces the idea of acceptance with God and the enjoyment of his favor. The grace of God is his will as it exhibits itself in communicating to man and not in commanding. Hence, in relation to the creature, *grace* conveys the idea of that which is not deserved. It manifests itself in consolations and in promises. Under the Christian dispensation it is a positive, creative power, working in the hearts of all believers, and its streams are poured forth from their Redeemer.

Some have said that grace is a heightening of the powers which are naturally implanted in the human soul. But, according to the writings of Paul, it is the communication of a higher and perfect principle, and is of the Holy Spirit. If this be not true, what can he mean by the statement, "The Spirit itself* beareth witness with our spirit, that we are the children of God?" He who is a child of God, and so made by the action of the Divine Spirit on the heart, sustains to him a filial relation and has all the immunities of a son, and hence is an heir to all the glories and blessings of the heavenly world. He who is admitted to such exalted privileges must have a pure and perfect principle planted in

* If the Holy Spirit be a person the translation ought to be *himself*.

the soul, eliminating all the seeds of sin, and not a mere heightening of its inherent native powers.

But man is brought into relation to grace through faith. This faith constitutes the substance of things hoped for. It is the mental vision beholding the invisible things which belong to the redeemed soul. To the things which are invisible and eternal man's relation may be regarded as three-fold. It is founded entirely on the *thinking* faculty, or is based upon the *will* and the *affections*, or it rests upon *all* the *powers* of the soul. That which is founded on the thinking faculty may exist in all men. It exists in the devils, for James says, "The devils believe and tremble." This faith does not change the heart and life. It is a "*deadhead faith*, merely literal faith;" is of the head alone and enters not into the fountain of the religious emotions and affections. The faith which is founded on the *will* and affections appears "as a living susceptibility to the powers of the higher world, the soul absorbing . . . the streams of the Spirit as a thirsty land." This is the faith exercised by those who come to Christ to be healed. But only the faith which rests upon *all* the *powers* of the soul is a complete faith. It takes possession of the whole man, and "combines a living susceptibility with a clear and comprehensive knowledge." This, as respects man, constitutes the foundation of all true religion." It brings all the powers of the soul, the will, the emotions, and the affections into harmony and into conformity to the divine will. Hence without this "faith it is impossible to please God." With it in the heart as a ruling and governing principle, he can please God. It is an active, living principle, showing itself by deeds of love and beneficence.

Having examined the logical connection of the text and its leading terms, we are now prepared to examine the latter part of it. In the authorized version it stands thus: "And that not of yourselves: *it is* the gift of God." It should be observed the two words "*it is*" are introduced by the translators, there being nothing in the original Greek corresponding to them. The punctuation is a colon after "yourselves." If the translation and punctuation be correct, to what does the word "*that*" refer? Can it refer to faith? It cannot,

for as a demonstrative pronoun it points out the more remote person or thing. Hence, grammatically, if it refer to any one word in the sentence it must refer to *grace*. To what does the word "*it*" refer? It seems logical and grammatical to make it refer to the same word to which "*that*" refers. Hence, grammatically, we are shut up to the conclusion, if the translation be correct, that *grace* is not of man, but that it is the gift of God. But is this conclusion consonant with the apostle's argument? I think not. His argument is to show that salvation is not of works, but has its origin in the love of God and is of his free favor.

There are serious objections to the punctuation and the translation of this portion of the text. Punctuation is of modern origin. It is no part of the inspired Word. But good punctuation is good commentary, and it always accords with a man's understanding of the teaching of the sacred text. I think after "*yourselves*," instead of a colon, there ought to be a comma. In the grammatical construction of a sentence the gender of the words is of much importance, especially so in the ancient languages. In the Greek the two words translated "*grace*" and "*faith*" are in the feminine in gender. A pronoun must agree in gender with its antecedent. If the pronoun translated "*that*" refers to either "*grace*" or "*faith*" for its antecedent it must be feminine. But it is neuter. But it is a principle of Greek grammar, when a pronoun does not refer to a specific word in a sentence, but to the *idea* or leading *thought* expressed in the sentence, it must be neuter. Hence, since the pronoun is neuter, it must refer to the *idea* or *thought* expressed by the apostle. What is the idea? Certainly it is the salvation of those addressed. The pronoun refers to this idea for its antecedent, and therefore must be neuter. Hence the salvation was not of those addressed. As the gift of God is the thing which was not of the Ephesian Christians, had not its origin with them, it must be the same thing referred to by the word "*that*." No verb is expressed in the last part of the text. Hence, unless the connection demands the repetition of the leading verb of the sentence, some part of the verb *to be* is understood. The verb translated "*are saved*" is in the per-

fect passive. Hence its full force embraces the past, including the present. It therefore means *have been and are saved*. Hence those addressed were, ever since they had believed up to the time the apostle wrote, in a state of salvation.

In connection with *δωρον—gift—δν*, the neuter participle of the verb *εἶμι*, *to be*, is understood and is used absolutely. This construction is grammatical and removes all difficulties from the text. Hence the true translation and punctuation of the text are: *For by grace ye have been saved through faith; and that not of yourselves, being the gift of God*. This does not make *faith* the gift of God, but leaves it just where other scriptures do—the condition of salvation on the part of those who are its recipients. To this conclusion all who have been accustomed to regard faith as the gift of God will object. But a careful study of the Scriptures as to what they teach is the duty of the sinner will lead them to see that abstractly *faith* is not the gift of God. The Scriptures address the sinner with commands, invitations, threatenings, and warnings. All these imply that he is a free agent and that there is something for him to do in order to the salvation of his soul. Again, the Scriptures tell him it is his duty to repent of his sins and to believe in the Lord Jesus Christ. This believing in Christ is *faith*. If it be the duty of the sinner to repent and believe, and he cannot be saved unless he does repent and believe, he most assuredly has an agency in his repentance and believing. But nowhere do the Scriptures teach that any man, abstractly and of himself, does truly repent and believe. Hence we must interpret these various passages of Scripture, which seem to some to be contradictory, by the principles of the third system of theology spoken of above. According to said system, there is a concurrence of human and divine agency in the work of regeneration. On this all-important subject the command is, “Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure.” The man must work. He is an agent in the matter. His salvation is not attainable unless he does work. But when he does work God grants his assisting grace to enable him both to will and to do his pleasure. Here is a concurrence

of human and divine agency. In every instance the sinner who turns to God is led by the Divine Spirit to the crucified Saviour, led to him as the Redeemer, as the only "name under heaven given among men whereby" he can "be saved." As he looks up to the Saviour, contemplates his character, and sees in him a full and complete satisfaction to the divine law for all his sins, grace is afforded him to enable him to trust him as his own Saviour. In the very act of trusting Jesus for the salvation of his soul and relying on him as a personal Saviour, he is born again, is made a new creature in Christ Jesus, and old things pass away and all things become new.

These truths may be illustrated by the man with the withered hand. His hand hung helpless at his side. He had no power to raise it up. But the Messiah commanded him to stretch it forth. He made the effort and strength was given him to stretch it forth. In one sense we may say the man did it; in another, that the Saviour did it; but properly speaking, there was a concurrence of human and divine agency. The man willed to stretch forth his hand and Jesus gave the ability to do it. Another illustration may be drawn from the labors of the husbandman. God causes the grain to grow, and hence his crop is the gift of God. But the man must plow his land, sow his seed, and cultivate it with care or he will not have any crop. Here is a concurrence of human and divine agency. The man worked and God gave him his reward in an abundant harvest. So in religion. The man must work out his salvation, but God gives him the reward—a new heart, the forgiveness of his sins, and a filial relation to himself, making him his child and an heir to a heavenly inheritance.

This view of the matter under consideration indicates that the teaching of the text is, Salvation is effected through the grace of God, and on the part of man through faith, this faith being the condition on which the salvation becomes his; and thereby redemption is the sole work of God; and therefore to him belongs all the praise, thus excluding all boasting. The apostle would duly impress this truth on our minds in order that the deepest gratitude may fill our hearts.

He would have us understand that the salvation of the soul is no light or trivial matter. No man can by a mere act of his will cause himself to pass from the state of the sinner to that of the Christian. His salvation must be sought carefully and prayerfully. All the powers of his soul must be brought to bear in order to exercise the highest degree of faith. As all the powers of his soul are brought to bear upon this one point, divine assistance is afforded him to enable him both to will and to do of God's good pleasure. Thus, though salvation is of God, and of God alone, yet the man is a free agent and his will concurs in every step in the work of regeneration. Hence if any man is not saved it is not because God has not given him the gift of faith, but because he refused to come to Christ *through faith*. His will did not consent unto God's method of salvation, did not concur in the agency of the Holy Spirit, and therefore he is responsible for his own destruction. Though God loved him, though Christ died for him, and though God willed his salvation, yet he is lost because his will did not concur in the divine will. He could not be saved upon sovereign principles alone, for then he would have ceased to exercise the functions of true manhood, and would have become a mere machine in the hands of his Sovereign. Thus we see there is a beauty, a harmony, and a symmetry in the system of theology taught in the Bible. Man is ever addressed as a free moral intelligence. He stands in his true manhood, but yet an accountable subject of the divine government. God is the supreme sovereign by whose fiat all the universe was called into being. He reigns supreme. "He changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding." But nevertheless he comes to man in the mild accents of love, comes to him as a merciful Father, and takes him by the hand and will gently lead him, if he will only heartily consent, to that fountain which cleanses from all sin, to that Saviour who is tender and compassionate, that he may through faith in him be made a subject of the kingdom of heaven and an heir to a crown of immortal glory. How beautiful, how grand, how sublime,

how glorious is this plan of salvation! It is a radiant bow of promise. Its span embraces the *whole world*, and its arch reaches into the heavens. Its effulgent light illumines the soul. It works into symmetry, as polished stones, all true believers. It rests upon God's love. It has the human will free, yet concurring in and consenting unto the calls of the Divine Spirit, and has the incarnation and crucifixion of Jesus Christ as the key-stone. God's sovereignty and man's accountability symmetrically blend. God is a sovereign—man is free. There is a concurrence of divine and human agency. Regeneration is a theanthropic work—the human consenting unto and depending upon the divine.

S. T. ANDERSON.

ART. III.—THE ADAM OF EDEN, ACCORDING TO
COMMON SENSE, OR THE THEORY OF THE PER-
SONAL SELF.

INTRODUCTORY.

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come."—Isa. xxi. 11, 12.

THIS question and its reply I make the burden of my introduction, and *inquire*, Will Old School Presbyterians continue in harmony with the New? I hope they will, for water and oil unite readily under the affinity each has for *alkali*. And thus we have a useful compound made pleasant by fragrant odors. Just as believers in the Ptolemaic astronomy live in peace with their Copernican neighbors under the alkaline power of their agreement in days and years! What if the one holds to a crystalline sphere and the other to the attraction of gravitation! So, too, there are those who insist that the heaven and the earth were created in six days of twenty-four hours, while other people think the days were long, undefined durations. And both sides find in Moses the alkali which unites them in the fact that God made the universe in six days, long or short.

In application: Old and New School have the water and oil in alkaline union, through their common faith in the sovereignty of God. This elementary Presbyterian idea must be held either as *direct* or *indirect*. In the *direct*, God decreed things to be just as they have come to pass in absolute necessity. In the *indirect*, God foresaw in his own mind the actions of men, in self-determining free will, co-agently with the Divine Spirit—given to persuade, not to compel the human mind—and *adapted* his providence to such foreseen action. This reveals a predestination as perfect as in the other faith. In the direct sovereignty (disguise the fact as you may) God is responsible for all sin and woe in time and eternity. In the indirect sovereignty man alone is responsible. This is the difference between Old and New School reduced to its ulti-

mate idea. Divine sovereignty, in this double sense, is held harmoniously in the North in its alkaline attraction, and it ought to be so held in the South, for the terms of union between Old and New School South were the same as North.

My all-important question, then, comes in just here: "Watchman, what of the night? . . . The morning cometh, and also the night." Will it be so? Will this union be lasting? Will Mr. Barnes, once so condemned and despised, continue to be regarded in the same affection as the highest Presbyterianism of the Doctors Hodge? or will he be condemned and despised again? Well, while the morning is so beautiful I claim the benefit of this alkaline union, and, therefore, respectfully request the publication of this communication in your liberal REVIEW. There are three reasons why I desire this Theory of the Personal Self to appear. If it is an old, exploded heresy, let it be shown; if it is nothing, save a new imagination without scriptural foundation, let it be exposed; but if it is an original and true scheme of thought, then let it be adopted, for it is high time the hamper of broken masts, spars, rigging, steam-pipes—the wreck of ages—should be cast into the midst of the sea, to give the ship of theology a free deck from stem to stern, that the Word of God, in simple and reasonable interpretation, be carried to the ends of the earth.

I do not claim to have given the full mind of the Spirit. I affirm only that I have suggested a theory, which is a rounded whole of common sense, which every Christian organization ought to accept, because it shows God is the Father of mankind, righteous, yet merciful, who sent his Son into the world to taste death for every man, that every man might inherit eternal life; a theory which a child can be instructed to understand, and which the highest thinker will realize, from glory to glory, to be the image of God.

THE ADAM OF EDEN, ACCORDING TO COMMON SENSE, OR THE THEORY OF THE PERSONAL SELF.

WHAT is common sense? It is the truth which remains when a thousand, ten thousand, ten millions of people have sifted the ideas suggested by higher learning, on all subjects open to their sifting. Common sense is, then, the wheat, the gold, the diamond of truth when the chaff, the dross, and the dust of error have been driven away. This was the common sense of the common people who heard Jesus gladly; and this is the common sense of the common people who, up to this time, in vast majority, have heard Jesus gladly.

Gen. I. 27: "So God made man in his own image." The Adam, "according to common sense," is the true interpretation of the Bible. Thus the image of God here meant was the divine personal self. In this God gave his own self-determined will. This he made to be in co-agent union with the third person of the Godhead, not to control but to suggest to man truth and persuade him thereto; in a word, to make him a responsible creature. Nay, the same co-agent presence of the Divine Spirit is essential in all nature to make the perfect thing it is. Man's nature, then, was and is simply power to conceive ideas and to will, under all the conditions of his creation. And, first, to take care of the personal self, for to take care of self is the highest law of living existences, from the worm up to God. The method of the taking care of self was this: Man in his ability of nature, at the beginning of life, freely conceived ideas—combined and made them his in decision of will. This decision of will was his heart.

The man, that is to say, the male Adam, was created some time before the woman was made, in the latter part of that long sixth geological day of creation. I see him in the garden of Eden walking with God, also in human shape, and clothed in raiment of light, both under "the tree of the knowledge of good and evil." That tree is not yet explained, for the man although mature in form is in mind a child. I so decide because he is naked and not ashamed. Besides, he has the look of absolute ignorance. His Father must, then, begin with the A, B, C of instruction.

And, first, a few words of language to tell what herb to eat, what else to know of the vegetable world, and to understand something of living creatures. In this connection, the Lord taught Adam the nature and names of these inferior animals; especially that they were all in pairs, male and female, thus leading him to see he had no helpmeet. Immediately thereupon the woman was made of the man, not a part of her, but the whole. In other words, the soul of the woman was not breathed into her body, as Adam's was, but the entire woman—body, life, spirit—was made of the man Adam, the rib being beautifully significant that she was thus made of the man. This idea of the making of the woman is the doctrine of the transmission or traduction, of which I have more to say.

Now, the tree was explained to the man and woman. First, the Lord revealed himself their God, and gave command to obey him as such, making the tree the test. He then taught them that to obey was to give the will, the heart; that is to say, to put the personal self in his keeping, under suggestion of the co-agent Spirit. This they understood as children, and their obedience was instantly given. This act of will was their first righteousness. They had no character from direct creation, irrespective of will. Their first character was that first will—that first gift of the personal self. The sinlessness of Adam was negative, and to be brought out through instruction. In this sense man may truly be said to have been created upright, just as God is said to have made all things as they seem to us, when strictly speaking, he has not made any thing in all the universe as it seems to our sight or any of our senses. He simply created the power of nature, which, under his co-agency, caused all things to exist as they are known to us.

Let me not be understood to teach that nature, irrespective of God, causes any thing to exist. I teach just the opposite. I hold that while there is a power distinct from God which we call nature, a something between the divine will and the result, yet there is ever that divine co-agency in nature, which, besides upholding, gives it the touch of God's presence in every action. This fact I recognize, not only in the

moral and religious nature of man, but in the material world and in the lower forms of life. So with me, the reign of law must have this divine co-agency, or it is the denial of God.

The Lord continued his instruction. He made the man and woman understand that if they stood the test of obedience for a time, they would have liberty to eat of the tree, and to know all that was meant by the knowledge of good and evil, and secure happiness in the immortality given in their creation. As a sign of that fact to themselves and their children, he would give them right to eat of the tree of life, the outward proof of that fact. But if they ate of the tree of knowledge in disobedience, the penalty would be death, i. e., the separation of the body from the soul forever in the grave, and the separation of the soul from its relations of love with the Heavenly Father forever in hell; in a word, temporal, spiritual, and eternal death. The Lord then warned them of the approaching temptation. *This* reveals that the events in the garden were real transactions, and with children, for this is precisely what the Heavenly Father would do with his human family in the beginning of its day of life. These transactions are not, then, to be regarded as allegory. Nay, I cannot imagine any dealings which the Father of the human race could have revealed in the morning of its existence so simple, so reasonable, and so beautiful as we see in this Adam of Eden.

The temptation followed, and the fall. God thereupon gave further explanations of the tree, and, first, in the trial he made it plain that the death threatened, if inflicted, would have been personal to the man and woman, for had it been imposed, they could not have been the parents of a race of men. There would have been just two GRAVES! Secondly, the trial revealed that the Lord never intended to inflict the death threatened. To reveal it was sufficient, for in the sentence upon the serpent, he gave the promise of the seed of the woman, and the opportunity of salvation to themselves and their children. The sentence then given was simply FATHERLY CHASTISEMENT, full of blessings in time, especially to the woman (Timothy); to be followed by the resurrection and the elevation of the soul and body to heaven or

condemnation to hell, as man had accepted or refused eternal life.

But are there not other ideas of the Adam of Eden? Yes, and here is one: the theory of necessity. It is in absolute contradiction to the view I hold. In which scheme of necessity we are told the first man and woman were created directly with characters so holy, knowledge so extensive, manners so refined, a perfection so superhuman that their sons and daughters never could attain unto it. The most remarkable idea in this scheme of theology teaches that these parents of the human race, being naked and not ashamed, was in harmony with their sublime minds. Milton, they say, sustains this in *Paradise Lost*! Be it so. Let me compare it with the theory of the Adam of Eden according to common sense. This I have done indirectly. Let me now disprove it by direct examination. The whole strength of the position is in the idea that the *trial* of Adam under this superhuman perfection, and imputation of his sin and death to all mankind, as fallen in him, was a fair trial and imputation. The fairness, it is held, was in the fact that Adam's children would all act as he did, and, therefore, his trial was their trial. But this could not have been the fact, for his children would have been like himself, free to obey or disobey. Some of them would have obeyed while some would have fallen. Then all could not have been represented by their father's fall. Of course his trial was no trial of such as obeyed, and his guilt could not have been imputed to them. So, even if I admitted this sublime excellence of Adam, he could not have been the representative of all mankind. But I deny he had this supernal character. God cannot lie, neither can he be guilty of folly.

I will not call in question that God could have made such man and woman, as a mere act of power, but it would have been an act of folly, for in doing so he must have made them in anticipation of every attainment yet to be among men; nay, made them with more than all the learning of the Egyptians, all the culture of the Greeks, all the lore of the Christians, and to the end of time, for we cannot put limit to this knowledge. It was higher, we are told, than sons or

daughters could ever reach. The man and woman, then, knew already more even than all the good and evil hidden in the tree. Then the tree was no test at all of their obedience. But if they were children in minds, the trial was just such as their Heavenly Father would have given to them. One illustration will establish this. Here is Abraham, trained in holiness and knowledge, these many years. But God was pleased to test his servant, and commanded him to offer Isaac, his only son, as a burnt sacrifice! Abraham obeyed without a word of remonstrance. The case cannot be evaded by any subterfuge. No matter what Abraham hoped the Lord might do to redeem his promises, he did offer his son in full intention of heart. Now, I will suppose that instead of that terrible yet sublime temptation, God had said, "Abraham, it is my will to try your obedience: of every vine in Canaan thou mayest freely eat, but of the grape of Eschol thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die," what must Abraham have thought of that test of his obedience? I do not know. It is enough to say, I read this illustration the other day to my class of school girls. They laughed in contempt at the idea of such a trial of the faith of Abraham.

Again, if so endowed, the man and woman would have known that the serpent was the devil. His temptation, then, could not have succeeded. But if they were children, then they knew nothing; their sinlessness was negative. The woman, therefore, was deceived, and the man, though not deceived, had no higher knowledge than that there was good in the creature, which he might choose rather than find his happiness in God. And there stood the woman in her beauty, though fallen. So his sin is as level to common sense as the every-day sin when a man disobeys his Maker's will and abides with the fallen woman.

Again, if Adam and Eve had this sublime intelligence, it is simply ridiculous to believe they were naked and not ashamed. Surely they knew already in their wonderful endowments the beauty of dress as well as its necessity. Besides, they were familiar with the angels in their raiments of sunlike splendor, and according to Milton, they had seen

Raphael in his rainbow-wings of adornment. What nonsense, then, to be told that this man and woman, in maturity of personal form and beauty, august in wisdom directly from God, holding converse with beings thus adorned, should have been in absolute nudity! I repeat, What nonsense! But if they were children in minds, then their nakedness and lack of shame reveal (as I will show) the way God taught the human race the meaning of clothing. Their nakedness was no sign of holiness. Nudity has no moral meaning, good or bad. It is simply a natural want, and was an imperfect condition of the body before they sinned as truly as after they fell; but it was their Maker's pleasure not to impart that fact until they had eaten of the tree. In plainer words, God then made known the fact, afterwards so beautifully understood, that while he gave the lower unintelligent creatures to be perfect in the covering of their bodies, he willed that intelligent man should be at first without clothing, because he intended to adorn his body more and more, so that the silk, gold, and gems of to-day might be surpassed by the glorious draperies of the future, for the admiration of woman and man until the resurrection-body is given them, and its raiment of light to wear forever.

This brings me to say that in the Adam of Eden I vindicate God in making the man and woman at first in full size of body and yet children in mind. Had he made them perfect in mind (as those I am opposing represent), then they would have been in no need of instruction, nor indeed could have had education. Had he made them children in body, they must have been nursed supernaturally until grown up. Therefore God gave them bodies in full vigor, that they might (as to their bodies) take care of themselves, while he made them children in minds, to be trained at first and for a short time by their Creator, then by one another, and by all the other influences of coming providence.*

The theologians before me say man fell from the day of

* Rev. Albert Barnes rejects the idea of the exalted minds of Adam and Eve, and a distinguished Presbyterian minister (at the General Assembly, South, Huntsville, Ala., 1871,) taught from the pulpit that our first parents were children, body and mind, and were nursed by angels!

spiritual and intellectual glory to a night of rayless darkness. This gives up the race to thinkers who, while they do not deny a Creator, say nothing better for man than to tell us he was left by his Maker a savage, to grope his way through the *stone age*, the *bronze age*, up to civilization, or to those who accept Darwinism and its denial of God, my theory avoids all this. Man was trained by his Maker, from simplest idea, to know all he needed to understand, to the time he heard his sentence, after the promise of the seed of the woman, and his expulsion from Paradise. Then he had a fair start in life, with the co-agent Spirit to help him on his way.

The imputation of Adam's sin comes now in place, and in beautiful harmony with the common sense of my theory. The first righteousness was simply man's will in response to the divine command, as already stated. The first sin, in like self-determination, was man's choosing the creature rather than obey his Maker's command. In other words, he gave his heart to the woman rather than continue to find his happiness in the Lord. This supreme self Adam transmitted to his children according to the law of traduction, wherein he conveyed his nature in very substance of soul; yet as the distinct personality of self was transmitted, no one has ever literally sinned in Adam's fall. Nevertheless this absolute identity of nature made the whole race *one Adam* in such sense that God constituted him the representative of his children in his first sin. This he has done NOT IN WRATH BUT IN LOVE, that he might impute to them the righteousness of Christ, the second Adam, in its fullness of glory. Thus Jesus was the Son of God not only as born of the Holy Ghost, but as in union with the Eternal Son, who, in taking unto himself the soul and body of the man Christ Jesus, made him partaker of the divine nature in the highest sense in which the holiness of the Godhead can be given to men. This being true, then every man who gives his heart to Christ is at once partaker of that divine nature, no matter whether Christ is known as the Saviour of Calvary or the God of nature, or under any other form in which the Father has at any time made him his representative. This imputation

takes in every infant in the world, for the Divine Spirit regenerates its will (if it dies in infancy), so that it is in Christ by that co-agent act, however unconscious. This imputation both ways is common sense. On the contrary, I have never met ten men who agreed among themselves on this subject, for they all made it the wrath of God, not love to the world. This imputation shows that the Father saw that the disobedience of the first Adam would result in the obedience of the second Adam, glorifying God and dignifying man, by revealing to the moral universe more perfectly than ever before that God is love. To have a realizing sense of this amazing grace we must understand how far the Adam of Eden was inferior to the Adam of Bethlehem. And, first, we read: "For as in Adam all die, even so in Christ shall all be made alive." This text means: 1. That the death intended was the sentence pronounced after the promise of the seed of the woman. 2. That that death was simply fatherly chastisement. 3. That it was imputed in LOVE, NOT WRATH. 4. That this imputation had its response in Christ's righteousness offered in mercy to all mankind. 5. Eternal life was consequently left to the contingency of its acceptance or rejection of man in his co-agent free will. 6. Then God never intended this text to teach that in Christ all men shall be made alive unto salvation. 7. Then God never meant this text to teach that some men shall be saved to the exclusion of the rest of mankind, passed by in wrath and to show his justice. This single text is conclusive to show that the death threatened to the Adam of Eden, the death under the covenant of law, was done away by the covenant of mercy through the promised seed, and the death imputed was the sentence pronounced under that covenant.

The next scripture reads thus: The first Adam was made of the dust of the earth by the mere power of the Divine Spirit. The second Adam was born of a woman by the power of the same Spirit. Both were children when thus made. Each was called the Son of God. But the first man was of the earth earthy. The second man was the Lord from heaven. The first man was made a living soul, that is, an intelligent, responsible being (in the abiding co-agent Spirit).

The second man was made a quickening spirit, that is, to have power of life in himself, and power to lay down his own life and take it again. The first Adam had the Divine Spirit given in measure of co-agency with his self-determining will to constitute him a responsible being. The second Adam had the Spirit given to him without measure to be in unlimited co-agency with his self-determining will, from which co-agency he could reach the highest holiness.

The righteousness of Christ was, then, the holiness of God to the fullest reach possible to man; and hence the obedience of the man Christ Jesus unto death, even the death of the cross, had all the dignity and sacredness God could impart, to make it the propitiation for the sins of the whole world. In other words, the altar before the temple was made to be in image the very holiness of God. The blood of the lamb or dove was, therefore, sanctified by being sprinkled thereon. So the true altar on which we see the blood of Jesus was the glory of the divinity imparted to him. And thus, although his sufferings were for a few hours only, that dignity, that glory made those sufferings more than sufficient to do away the penalty due from mankind through eternity. And consequently when this atonement is accepted of man it makes him one with Jesus through its imputation, however imperfect he may be in personal character. More wonderful still, if man, as already said, is ignorant of the historic fact of Jesus and him crucified, anywhere over the earth and at any time, that ignorance has never and will never restrain God's mercy from sprinkling the atoning blood if the Spirit gives the renewed heart. This imputation of Adam's sin is wonderful in its far-reaching fullness of ownership in Christ's righteousness and the beauty of response therein. Thus not only has the most spiritual Christian this fullness of ownership, but the least in the kingdom of heaven. Not only so, but the mere intellectual believer; nay, he who only hopes, or fears, or doubts, or denies, may seek to find the truth of Christ's death and his salvation. I repeat, How amazing the grace which imputed the first sin of the Adam of Eden to his children, that they might have imputed to them the righteousness of Jesus!

The interpretation usually given to the transactions in Eden is the odium of theology and the disgrace of Christianity. The first righteousness, we are told by our necessarian creeds, was a created *THING*, in which man had no agency. On the contrary, the theory of the Adam of Eden tells us that the first righteousness was the act of man's free, co-agent will, in which he gave himself to God, in obedience to his command, as due to his Creator, and to secure in the highest sense his own happiness. The first sin in the commonly received idea was a *THING* lying back of man's will, and causing him to act out sin just as the stream runs from its fountain—a *THING* unknown as to whence it came or whither it goeth. The theory I present teaches that sin is the transgression of God's law, present or in reach, and is wholly of will, which is the heart, man making himself supreme self above God. Native depravity, according to the view I am opposing, is the same unknown *THING* in Adam after he sinned. But how it is in every one born of woman nobody can tell, because the received notion is that every child is directly created of God. But I affirm native depravity is man's supreme self—selfishness, brought down from our first parents in "ordinary generation," according to the law of traduction, by which the substance of the soul of Adam and Eve and its nature has been transmitted to their children. The new birth, as we are told, is another *THING* lying back of will, the sheer gift of God, in which Adam had no will, and in which man, since the fall, has given to him a mysterious life, in which he has no more agency than a dead body when raised from the grave. On the contrary, I affirm man's restoration to new obedience was in Adam and has been since his act of co-agent free will, and that Christians in countless numbers not only *know* they were born again by their own act, but *know* also the time, place, and all the circumstances under which they, in obedience to the divine command, made themselves new hearts, new natures, nay, rose from the death of sin. In other words, they *know* that under the co-agent Spirit's influence they were not only "almost but altogether persuaded" to become the Christian. I admit Christians in like countless numbers do not *know*

when they became Christians, but are, nevertheless, as truly born again and as spiritual as those who have the other experience. The difference is in the clearness, or lack of it, in the conscious acts of their minds. Thus the sun is up in the clear sky. *I see it in its glory. I have no doubt. I know I see it.* The sun is up just the same, but it is hidden under a cloudy morning. You see it not until the cloud has passed away, yet the sun had risen as truly as the morning before.

Talk of allegory, tradition, myth, pictorial language! That, too, is odium and disgrace to the Bible. No, the Adam of Eden is level to the conceptions of a child.

Question 1.—Have all spiritual beings a material form?

Answer—Yes, all save God the Father. This is my explanation: The second person of the Trinity, the Eternal Son, in honor of man, not yet created, took the material human form. And as he will wear this humanity forever, he assumed it from eternity. In harmony with this honor given to man, the Son gave to the angels the shape of man as their especial dignity, while they had power to take unto themselves any material shape they pleased, as well as to be intimate in union with all material substance. The third person of the Trinity, the Holy Ghost, is the power which carries out the will, the word of the Godhead when spoken by the second person, the Son. In his highest movement, in the Godhead itself, and in all intelligencies, he is named Holy Ghost. In all other movements he has his presence, in nature, material, instinctive, intellectual. So he is the power of truth everywhere in the universe. He took a peculiar form, to be seen once only, that of the dove at the baptism of Jesus.

Ques. 2.—Does the Bible tell us any thing of the fashion of the body of the Eternal Son as it has ever appeared in heaven?

Ans.—Yes, in Exodus xxxiii. 34, Moses said to the Lord, "I beseech thee show me thy glory." He had seen him in the burning bush, the pillar of cloud and of fire, and on the mount, but he believed there was a form of splendor more wonderful in which the Lord (the Eternal Son) dwelt in heaven. The Lord gratified his servant, yet under these sub-

lime and awful conditions, that no man could see his face and live. Therefore the Lord placed Moses in the cleft of the rock and covered him with his hand while he passed by. This vision of glory is conclusive proof to sustain the answer to the former question, for Moses saw this divine humanity fifteen hundred years before Christ was born. The Son of man had this body given to him in union with the Eternal Son, when he ascended from the summit of Olivet. Adam and Eve, I have suggested, saw the Lord in this form and splendor.

Ques. 3.—Will the body of the righteous and the wicked in the resurrection be in fashion of structure the same?

Ans.—Yes. [See Isaac Taylor's "Physical Theory of Another Life."]

Ques. 4.—Will the body of the righteous and the wicked look the same after it receives the spirit?

Ans.—No. See, here are two crystal vases just alike, but I fill the one with the electric light; you fill the other with a black, offensive substance. In other words, the resurrection body is the same in its structure to give happiness or misery, and will reveal the one or the other—the glorious or the horrid, the blessed or the cursed—according as the saved or the lost soul dwells therein.

Ques. 5.—Will man have a body material between the grave and the resurrection?

Ans.—Yes, the same in elementary essence as the present flesh and bones—a refined, attenuated body made, so to speak, in the divine chemistry at the moment of death, under the power of the life of the body which dies.

Ques. 6.—Have you proof from Scripture and otherwise?

Ans.—Yes, ample. Jesus sanctioned this belief the day he rose from the grave, when he said, "I am not a spirit," etc. Again, the persons who rose from the dead after the resurrection of Jesus had these bodies. Samuel, when raised by God, in the scene between Saul and the witch of Endor, had this intermediate body. Moses and Elijah on the Mount of Transfiguration had this body. Those miraculously gifted had the power to discern spirits. These bodies have been seen from time to time.

Ques. 7.—Has not the belief of this intermediate body been well nigh universal among mankind?

Ans.—Yes, the Greeks, Romans, and Scandinavians particularly; the Scotch second sight. In fact, every one believes in this intermediate body, save those who deny the existence of angels, good and bad, and of God. Many believe who say they do not. They wish to be philosophers. Baron Swedenborg was right so far as he held to his recognition of this body, formed in the moment of death, for he believed exactly what, as said, was held by the Greek, Roman, and other nations; Homer, Virgil, etc. Swedenborg was in error so far as he denied the resurrection at the judgment day. Hence his denial of Paul's writings.

Ques. 8.—What are we to understand by Hades?

Ans.—The intermediate state and place of these intermediate bodies, where the good and the bad are happy or miserable as they can be until they receive their resurrection bodies; where all mankind, even Paul, wait for their crown, robe, scepter, mansions, cities, New Jerusalem. Man will have had *three* bodies, the *present*, the *intermediate*, and the *resurrection*.

Ques. 9.—Is the first person of the Godhead, the *Father*, to be approached directly at any time by the creature?

Ans.—No, he is approached by the *Son* only.

Ques. 10.—*What does the Father?*

Ans.—He dwelleth alone. This, singularly, is the belief of all thinking people.

Ques. 11.—*What does the Son?*

Ans.—He represents the Father and the Godhead in Word. So he said in the beginning, "Let there be light." Who caused it to be? *The third person*. He is the power, as said, who worketh the will of the Godhead. So when the Word said, "Let there be light," the third person was present, and "there was light." Then in response to every "Let there be" of the Son, the Spirit was there, and behold! the firmament, the day and night, and the stars. "Let us make man," and the Spirit made man in the image of God.

Ques. 12.—Why do you insist that the Divine Spirit must be the moving power in all nature?

Ans.—That there shall be no “higher law,” no nature without God, no truth or right in the nature of things, irrespective of God. No, he gave gravitation to the sun and to Venus, but he is not content to sustain gravitation; he is ever present to secure that perfection of motion every moment to enable the astronomer to calculate two hundred years to come, and tell us to the seconds when the face of the sun will again reveal that black spot in the transit of the planet. And so the Spirit of God is present in the trembling of every leaf, every whisper, or storm of wind, as well as every movement of the hand, or reach of thought, or breath of soul in the prayer of man.

Ques. 13.—Is God social in the Godhead?

Ans.—Yes, the Bible says he is, and as his image, I am.

Ques. 14.—Is there voluntary as well as necessary existence in God?

Ans.—Yes, the Bible so affirms, and I see both in myself.

Ques. 15.—How does pantheism differ from the truth?

Ans.—It denies that God is a person, and thus denies responsibility to man.

Ques. 16.—Is it not easier to believe in pantheism than in a personal God?

Ans.—No, because the idea of pantheism is the conception of a person.

Ques. 17.—Does common sense, irrespective of the Bible, sustain the belief that a personal God can exist in three persons?

Ans.—Yes, for divine substance or essence can be drawn out, so to speak, or transmitted. If any one says it cannot, that is his mere opinion. I have the same right of opinion to say it can. Moreover, the vast majority of thinking men, in all nations and ages of the world, have held and lived in the idea of the traduction of the divine substance. The method of such transmission is not hard to imagine. Indeed, the Presbyterian Confession of Faith gives precisely the words I want: “In the unity of the Godhead there be three persons of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begot-

ten of the Father; the Holy Ghost is eternally proceeding from the Father and the Son." Following this doctrine and merely expanding it, I conceive that the Father from eternity chose that his substance should exist in a second personality, and chose also that he and the second person, the Son, should give existence to the third person, proceeding from the Father and the Son, and that the traduction should go no further. A great writer, indeed, says this transmission was of necessity as well as voluntary. Be it so. That idea does not affect the fact of traduction of substance.

Ques. 18.—But is it not consistent that this transmission might have gone on in the Godhead without limitation?

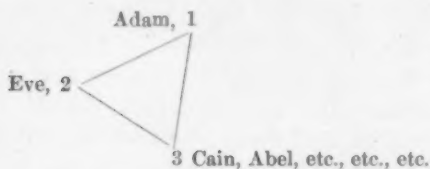
Ans.—Yes, and most thinking people, not Christian, have in fact so believed; nay, Dr. Timothy Dwight, in his Commentary, says (I have not the words) that if there were thirty or thirty thousand persons of divine substance—thinking, feeling, willing, and doing the same things—they would be one supreme personal God.

Ques. 19.—Is not this view of the Trinity precisely what we hold to be true in the transmission of substance from the first man to the woman; from the man and woman to the child, and on and on without limitation?

Ans.—Yes, and I give the notion in two diagrams. One of them is seen in every Roman Catholic and other Episcopal Church the world over, and the other ought to be on the lintel of the door of every family of mankind.



The first person from eternity, of necessity, yet voluntary in his moral actions. *The second person* from eternity, yet from the first, and is the Son, by transmission of substance. *The third person* from eternity, yet from the Father and the Son, as above, by transmission.



Adam was son of God by creation directly of the Divine Spirit, the image, finite, of the Godhead. Eve, made of the man, in his substance of soul as well as body, by the power of the Divine Spirit, in traduction. Cain, Abel, etc., etc., etc., proceeding from Adam and Eve, spirit and body, by the power of the Divine Spirit, in traduction. So, in all the race, however in modification of the method of the personality.

Ques. 20.—If the woman was not made of the man in her spiritual being, then in that supreme fact she was no part of the man, no more than if God had made one of the angels to dwell in the body made of Adam?

Ans.—No.

Ques. 21.—If Cain, Abel, etc., etc., were not of Adam and Eve in their spiritual substance, then they were each of them no more their child than one of the angels?

Ans.—No, and the following truths stand without reasonable denial:

- I. Every child has been a new creation.
- II. The depravity of nature in every child is given of God.
- III. Then, as said, the parents cannot claim it as their child, no more than if it were one of the angels.

The doctrine of traduction is then true.

F. A. ROSS.

ART. IV.—PRACTICAL PSYCHOLOGY.

A PLEA FOR ITS GENERAL INTRODUCTION INTO SCHOOLS—ANTHROPOLOGY THE FIRST STUDY—A PRACTICAL EXEMPLIFICATION OF MENTAL PHILOSOPHY, SHOWING THE FACULTIES OF COGNITION, SENSIBILITY, AND CONATION.

PSYCHOLOGY is the science of the soul, and hence embraces the two branches of metaphysics known as mental and moral philosophy, although it is usually limited in its application to the former. As applied to the intellectual rather than the moral nature of man, it is the purpose of this article to inquire why it may not become more practical than it has heretofore been made. It is the mind of man that *knows*, and if knowledge be gained through an unknown medium, it will partake of a like mystery, just as an imperfect glass will obstruct the light, or a stained one tinge it with its own color. It is freely admitted that mind in its essence is an exceedingly mysterious thing, and so is matter; but knowledge, to be useful and satisfactory, does not necessarily pertain to the essence of either. That which is insisted upon here is that whatever is known and taught as psychology should be brought within the comprehension of students while in school, whose legitimate business it is to know all they can about self before they can understand other things. They are expected to understand grammar as a preparatory step to rhetoric, and arithmetic before they can comprehend algebra, and all these before they are instructed in the science of the mind, which alone can know any thing. If a knowledge of one of these branches be requisite in order to comprehend another, is it not equally as essential to understand the ordinary operation of the mind before attempting to know other things through these operations? The natural as well as the philosophical order is to begin with the beginning. We begin to know with the mind, and should begin to know the mind in order the more clearly to comprehend other sciences. The only philosophic method of procedure in the acquisition of knowledge is *from the known to the unknown*, which

implies a stock of knowledge, however small, to begin with. This stock of knowledge consists in certain ground truths which are the result of the very constitution of the mind itself, without which all reason, thought, and judgment would be at an end—without which the mind could not begin to know, reason, or think. These truths exist in the constitution of the human mind. They require no proof, neither do they admit any, since they are better known than any other things which might be introduced to attest them. To question their existence is to deny ours. Aristotle taught that “all science must set out from something already known;” “in a word, must have its first truths, its ground principles (*αρχαι*), which are no part of the science itself,” but are the basis on which the science is comprehended. These basal truths are immediate cognitions of the mind, and hence, while they are “no part” of the particular science alluded to, they are the basis of the one science in question, to-wit: psychology. They constitute what Dr. Thomas Reid, of Scotland, calls “the maxims of common sense,” which are alike the common heritage of the *masses* as well as the philosophers.

Before we can think or reason at all about any thing, we must know—must know whereof we think or reason. We must know that we ourselves exist and that the external world exists—that there is an *ego* and a *non-ego*. Driven and tossed by the winds and waves of skepticism and vain speculation, which are the legitimate fruits of a neglected and distorted psychology, Descartes made an honest appeal to this original stock of knowledge in the human mind, and found an anchorage on his famous dogma, “*Cogito ergo sum.*” Amid his doubts and perplexities of mind as to the possibility of knowing any thing under the false systems of philosophy current before his day, which placed psychology on the top of a baseless fabric of so-called human knowledge, Descartes, discarding all the dogmas of philosophy, made his own mind the field of observation and research. He set himself to the task of first ascertaining how he knew that he himself existed. He sought this knowledge, not from the *ipse dixit*s of the philosophers, but within his own soul itself. By the conscious

operations of his own mind he discovered that he was thinking, and although the things thought might be untrue and delusive, yet he could not doubt that he was thinking, and hence he was the *thinker*, whose existence was thus vouchsafed; hence his conclusion, *I think; therefore I exist*. Among his thoughts he discovers one superior to all others, this was the thought of God as the great and perfect being, the cause of all. He sought even a knowledge of Deity within his soul, and there first saw the mark of the workman on the workmanship of his hands. The foundation thus laid by him is that human consciousness is the true starting point of all investigation, whether physical or metaphysical, and has consequently made Descartes the honored founder of modern philosophy.

It is a wise and beneficent economy established in our mental constitution, to give us this original knowledge as the capital stock in the business of acquisition of other knowledge; but it is exceedingly unwise to neglect to use it as an investment and go to business on a credit, which becomes credulous or incredulous, just as the caprice of either dogmatism or skepticism may prevail in the age and country in which the experiment is made. It is a principle of political economy that it requires natural agents, labor, and capital to produce wealth, and without these three things to start with the sum of wealth cannot be increased. It takes money to make money. In like manner, it requires knowledge to gain knowledge. This original stock of knowledge has been bountifully furnished us, and is the basis of one, and only one, science, which is the science of psychology. It, therefore, only remains to build the structure upon the foundation laid, and make psychology the basis of all sciences, or build upon the sands of conjecture and thus add to the accumulated confusion of ages past.

At the age of forty-one Descartes found himself engulfed in doubt and error as to every thing. Like the youths of this and other ages, he in his school days had been led by a way which he knew not, to the neglect of the first wisdom and true philosophy, which are to be found in a correct system of psychology. Disgusted with the pursuit and baffled

by the illusive fruits it afforded, he turned himself to the bitter task of having to unlearn what he had learned amiss, and digged deep into the strata of the human mind, where he laid the enduring foundation of all true philosophy. To deny ourselves the benefit of imitating so glorious an example, or to neglect to profit by the benefits of his profound researches would be to imitate the folly of the navigator who refuses to commit his vessel to the waves in a voyage across the Atlantic under the stultifying delusion that Columbus has not opened the way from the Old World to the New.

We freely grant that psychology is a difficult study, and especially so to youthful minds, for whose special benefit this plea is made. But a burden difficult to be borne does not justify the porter in taking the wrong road; it only adds to his embarrassment, and wisely suggests the importance of pursuing the right one. The acquisition of knowledge has always been a difficult undertaking at best, but the difficulty has been greatly increased because of the unwise choice of the methods of accomplishing the end in view. If the way be set with difficulties, it is certainly the dictate of a sound wisdom to remove as many of them as possible before attempting to encounter what necessarily must be overcome. Let the mind once understand itself and the operations by which it cognizes, and the difficulties, though mountain high, will vanish before its comprehending grasp. Aside from the fact that this is the sure and certain way to knowledge, it is also the dignified way. The great business of the student is the improvement of his mind, which consists in the drawing out (*educating*) and development of its inherent powers, and not cramming it with a mass of matter in chaotic confusion. Let the student learn that it is by certain operations of his mind that he cognizes things, by others that he feels emotions, and still others that he makes choice of one course of action rather than another, and he will feel conscious that he is on the right road for the improvement of his mind, as well as for preserving its dignity as the intellectual part of his being. Julius Cæsar, in the prosecution of his Gallic wars, found it necessary to cross the Rhine with his army. It seems to have

been customary in that day to transport armies across rivers by means of boats. But Cæsar decided that it was not safe, nor in accord with his dignity, nor that of the Roman people to cross in boats, and although the greatest difficulties presented themselves as barriers to the construction of a bridge, yet they must be overcome or the Rhine would not be crossed. Considering Cæsar's great proclivity for crossing rivers, especially the Rubicon, one will not be long in coming to the conclusion that the bridge was built, although such an one may never have crossed it himself *ageninie*, in the seventeenth chapter of the fourth book of Cæsar's *Commentaries*. If our educational system would abandon the uncertain and undignified method of crossing the stream of human knowledge on the pontoon-boat plan and determine to bridge it with psychology, our success would be as marked in that direction as Cæsar's career was famous in war.

That which hinders our seeing clearly as to other things, is our lack of acquaintance with the mind which sees them. We must actually cast the mote out of our own eye (mind) before we can see clearly to pluck the beam from other objects. It took Galileo, Kepler, and Newton not less than a quarter of a century to perform their respective missions in astronomy, yet when it was accomplished, they walked as giants across the celestial vaults over the causeways they erected as masters of the situation, and none dare dispute their right to rule in the domain of the skies. It may require more time and patience to approach the sphere of knowledge through the legitimate route of psychology, yet the result will liberally compensate for both.

There has been very little if any opposition manifested to the doctrine taught by Thales in his laconic dogma, "Know thyself;" and on the other hand, quite as little practical observance of it by the masses, even in enlightened countries. A few philosophers have commended its wisdom and a like number of poets have lauded its diction, and beyond this the great precept has been better known for its violation than its observance.

After a student has learned to read intelligently and fluently, the first book that should be placed in his hands is one

yet to be prepared and published, and entitled *Anthropology*, which is "the science of man, considered in his entire nature as composed of soul and body." This book should be divided into two parts, the one treating plainly and practically of the human body and the other of the human soul. Part first should be styled *Human Physiology*, setting forth in an attractive form that the body is composed of 240 bones, about 500 muscles, the skin and its appendages, the vocal organs and respiration, the digestive apparatus, circulation, the special senses, and the nervous system, which last subject would be a fitting introduction to part second, since the nerves form the telegraphic system by which the mind is said to communicate with the different parts of the body. Part second should be styled *Human Psychology*, and inasmuch as this is the part now under consideration, a brief practical treatise on the subject will here be submitted, and along with it the question whether the subject can be made as practical as here insisted or not; and if so, what is the duty of educators in the premises. Of course nothing more than an epitome of the science will be attempted in the following pages.

MENTAL PHILOSOPHY.

The human soul is the spiritual part of man. It is a spiritual substance, just as the body is a material substance. A spiritual substance is a living, active life-substance. The body without the soul is dead, and hence the soul is that which animates and quickens the body. We know that the soul is a substance because it is the basis of attributes. To think, to reason, to feel, and to act are attributes of the soul, for they are acts, and the soul is the only active part of man. Attributes in their very nature must attach to substance as their basis. These attributes expressing action, show that the soul is not only a substance, but an active substance. The soul of each human being is a unit, a single thing, not compounded nor composed of parts, yet possessing three distinct natures, which may be expressed by the three words, *intellect*, *sensibility*, and *will*. These will be briefly explained in the order here given.

1. Intellect is that intelligent, rational power of the soul which *knows* things, and which we designate by the term *mind*.

2. By sensibility is meant that power or capacity of the soul which *feels* and experiences emotions.

3. The will is the power of the soul by which it exercises a choice for one thing in preference to others. The will is the native source of all our voluntary acts.

It is the business of mental philosophy to analyze and exemplify these powers, and thus show what man *is* spiritually, while it is the province of moral philosophy to show what man *ought to be* spiritually in the use and exercise of them. Mental philosophy, therefore, teaches what man *is* and moral philosophy teaches what he *ought to be*. The former is the task before us for elucidation in this article, and to its performance we will at once proceed.

The threefold nature into which we have already resolved the powers of the soul gives rise to three distinct classes of faculties, to wit: First, faculties of cognition; second, faculties of sensibility; and third, the faculty of conation. We use the word *mind* to embrace all the faculties of cognition, and the expression *the moral nature* to designate all the faculties of sensibility and conation. We will, therefore, first enumerate and explain the

FACULTIES OF THE MIND.

1. The mind testifies to itself its own acts and operations. The power to do this is called *consciousness*.

2. The mind has the power to perceive external objects through the medium of the bodily senses. To this power the name *perception* is given, which is derived from *per*, through, and *capio*, to take.

3. The mind has the power of *seeing within itself*, according to the constitution of things, that certain things exist which we are neither conscious of nor can we gain a knowledge of them by perception. For example, the existence of space, succession of time, infinity, personal identity, substance, and causality are things that we can neither perceive nor be

conscious of, yet we know they exist, for we cognize them. The power by which they are cognized is called *intuition*, which is derived from *in*, within, and *tueor*, I behold or see, meaning, I conceive these things to be a part of the constitution of the universe.

These three might be appropriately called the faculties of *primary* cognition, for it is through them that we gain all our knowledge *primarily*. The other faculties pertain to knowledge already acquired by these, and hence may be appropriately called faculties of *secondary* cognition.

4. The mind has the power after any knowledge obtained by the powers above named has passed out of consciousness to reproduce it. This is called the faculty of *memory*.

5. The mind has the power of placing one thing along by the side of another, and comparing them as to quantity and quality, and deducing therefrom a conclusion that they agree or disagree. This power is called the *reasoning faculty*.

6. The mind has the power of combining real things into new relations which have no real existence as new creations. This power we call *imagination*.

7. The mind has the power of originating involuntary action, as when we suddenly and involuntarily shrink from an unexpected fall of a window sash. This power is called the faculty of *instinct*, which is rather exceptional than positive in its nature, seeming to be a caution for self-defense instead of a positive function of mind.

Writers on mental philosophy mention other faculties, such as *association*, *conception*, and *sensation*, but we prefer to consider association as a mode or modification of the reasoning faculty, and conception as a *modus operandi* of both *intuition* and *imagination*. But what shall we do with sensation, a term that played so conspicuous a part in the philosophy of John Locke? According to what we conceive to be the true theory of perception, both the office and name of sensation should be eliminated from the catalogue of mental faculties. If the mind cognizes the *ego* by consciousness, and the *non-ego* by perception directly and immediately, as is herein maintained, there is no place left for sensation, which

would *ipso facto* be excluded in the nature of a "*tertium quid*." We therefore conclude that the seven faculties of cognition here enumerated are practically exhaustive of the distinct powers of the mind, and especially for the purpose herein contemplated.

We now propose a brief exemplification of these various powers in the order named.

CONSCIOUSNESS.

When we say that consciousness is a faculty of the mind, we mean that the mind *knows with itself, bears witness to itself, and testifies to its own acts*, and thus begets a store of knowledge within itself that is both primary and ultimate. Consciousness is, therefore, the root of our knowledge. It is at the very foundation of knowing; beyond and back of it there is no knowing, no knowledge. No other power of the mind can perform this office, hence consciousness is a separate and distinct faculty, although its operation may seem to be somewhat complex. When we remember a past act or event, consciousness testifies to the act of the memory and also to the actor that remembers. It declares the personal identity of the actor to the effect that he is the same person who once had this act or event in mind, and at the same time that the act of memory is true and truly performed, insomuch that we cannot bring ourselves to doubt either. It bears a like testimony to the operations of perception, intuition, reason, and imagination, and its testimony is received as final and ultimate, no appeal being ever sought or granted from its decisions. It is a court of both original and final jurisdiction.

We have treated consciousness as a separate and distinct faculty of the mind for the simple reason that the facts point to it as such. We have already had occasion to say that no other power of the mind can perform its office. This at once separates it from all the other faculties and gives it that distinctness contended for, and which distinguishes each one of the others from all the rest. We shall, therefore, content ourselves with this view of the subject without entering

Hamilton on this point, the former maintaining that consciousness is a distinct faculty, while the latter contends that it is a generic term embracing all the states of the mind. The fact that consciousness attests every act and state of the mind gives some plausibility to Hamilton's theory, but when we remember that this very act of attestation is itself unlike all other acts, and is distinct from all the other operations of the mind, and that no other faculty can perform it, we are driven irresistibly to the conclusion that the power which performs this act is a distinct and separate one. To illustrate our view of the point at issue we present the following: The Legislature of Tennessee is now in session. It is a body consisting of the Senate and House of Representatives. The Senate is composed of thirty-three members, and organized for the transaction of business the first of January, 1883, by electing one of its own members to be Speaker of that body. It is the duty of the Speaker to preserve order, regulate business, and recognize the members who propose to speak or offer bills or resolutions, testifying to the Senate the correctness of what is done in either case. The Speaker is, nevertheless, as distinct a representative on the floor of that assembly as any other member, and entitled to all the privileges of the same. His testifying to what others say and do does not in any way destroy his distinct representative character, nor does a like bearing of testimony by consciousness to the operations of the other faculties destroy its distinctive character, but rather establishes it, in that it shows it to be capable of doing what no other one can do.

There is still another question at issue in reference to consciousness, upon which Hamilton and Reid also differ. It is affirmed by Reid that the scope of this faculty is limited to the internal states and acts of the mind, and is consequently entirely subjective, while Sir William Hamilton contends that it is both subjective and objective. Reid says, "When I hold a book in my hand I am conscious that I *perceive* the book." Hamilton says, "I am conscious that I *perceive* the book, and also conscious of the book *perceived*." We have no hesitation in pronouncing in favor of Reid. If we are

conscious of the perception and the book both, there would be no occasion for the exercise of perception at all, and hence no need for such a faculty, since in its every act it is superseded by consciousness. To maintain that perception is thus superseded and overreached in its every operation, is to charge the Creator with a want of economy in the constitution of the human mind, and convict him of a waste and useless expenditure of energy which no human machinist would allow in his mechanism. Duplicity of organism and superfluity of action are nowhere to be found in the constitution of nature, much less in the grandest functions of all.

Assuming, then, that consciousness is a distinct faculty, and that its scope of observation is entirely subjective, and at the same time that it is the root of our knowledge, we have reached a point where it is legitimate to inquire into the foundation of knowledge, and ask, *How do we know that we know any thing?* Students and the masses have as much right to know the answer to this question as the philosophers. Whatever others may have contributed in the way of materials for the answer—and we freely admit that many efforts have been made in that direction—yet the world is mainly indebted to Aristotle, of Athens; René Descartes, of France, and Dr. Thomas Reid, of Scotland, for the answer. However much these great thinkers have been made to differ in words by their respective interpreters and followers, they agreed substantially in the conclusion that *human consciousness is the foundation of human knowledge and the true starting point of all legitimate investigation.* Let the facts speak for themselves. Aristotle, B. C., 350, taught that metaphysics is “the first philosophy;” that it “occupies itself with the principles of every other science; investigates the nature of that which all other sciences assume.” “It is, then, the science of the universal; it has to do with *being as being.* This is the first philosophy.” “Being as distinct from matter is the object and sphere of the first philosophy.” So taught Aristotle, the Stagirite. In 1637, A. D., René Descartes, wading through the mists of speculation, the sophistry of the sophists, and disputes of philosophers, descended into the depths of his own mind and dragged up drowned philosophy by the

locks, and announced its recovery in words that can never die: "*Cogito, ergo sum.*" On this rock, the rock of human consciousness, he built his philosophy, and the gates of skepticism have not prevailed against it. In the year A. D. 1764 Dr. Reid published his "Inquiry into the Human Mind." This was soon followed by his "Essays on the Intellectual Powers," and in 1788 by his "Active Powers." In these works he teaches that "there are in the constitution of human nature certain ground principles of all belief and all action, on which we always and all proceed in the uniform conduct of life, and without which all reasoning, all forethought, all judgment of past or future, would be at an end; these principles require no proof and admit of none." On this metaphysical basis he built his system of philosophy, and skepticism descended and the storms of scholasticism beat upon it and it fell not because it was founded upon a rock—human consciousness.

Thus Aristotle laid the corner-stone when he declared metaphysics to be "the *first* philosophy." Descartes laid the foundation when he proclaimed, "*I think, therefore I exist.*" Although the thing thought may be false, yet it is impossible to deny that the *thinker* exists. Among his thoughts he discovers one unlike the others—"the thought of a great, perfect being;" that being is God, who devised and created all. Here Moses and Descartes meet, compare notes, and their records agree that God is "the great first cause," the alpha and omega, with whom is all and infinite knowledge. This is the foundation of knowledge and the beginning of faith. Dr. Reid, the finishing architect, places the superstructure on its base, by showing that consciousness testifies to the existence and the operations of the *ego*, and perception introduces us to the *non-ego*, from which eventuates the true theory of dualism, according to which mind and matter are the constituents of the universe. These are the two substances whose properties the mind cognizes. What we know of these properties through consciousness and perception, added to those entities cognized by intuition, constitutes the sum total of that stock of original knowledge which we have already denominated as primary cognition. This original

largely into the controversy between Dr. Reid and Sir Wm. stock may be increased and embellished by the operations of those powers of mind which we have also denominated faculties of secondary cognition.

Our first knowledge is about existence. We think, and although we may doubt the correctness of the thinking process and the thoughts thus derived, yet we cannot deny that there *is* a thinker. The very doubt itself implies a *doubter*.

Having shown that a knowledge of our own existence and the operations of our minds are secured to us beyond a peradventure, let us next inquire how we gain a knowledge of the external world. This brings us to consider in the next place the subject of

PERCEPTION.

This word denotes the power which the mind has of cognizing the external world through the bodily senses of sight, hearing, touching, tasting, and smelling. And here again we are indebted to Dr. Reid for the true theory of perception. He dared differ from the philosophers who maintained that in every act of perception there was "an image," "a phantasm," "a pellicle," or a "*tertium quid*," as a necessary medium between mind and matter, and coincided with the masses who reject the "*tertium quid*," and believe that we perceive the external world directly and immediately without the intervention of any "third something" whatever. Dr. Reid held that whenever any external object comes in contact with any one of our senses, the mind perceives that object through that sense face to face without any medium whatever, because mind is a substance capable of perceiving matter, and matter is a substance capable of being perceived by mind. Thus we have in every such act a knowing mind and a known object, the very two things which every act of knowledge implies. We thus begin to know the *non-ego*, and whether we ascend with Bacon the stairway of induction through "the store-house of nature," or stop with a single experiment, the process is the same: the conscious *ego* perceives the passive *non-ego*.

INTUITION.

Having shown how a knowledge of the *ego* and *non-ego* may be acquired, it is now proposed to point out how we can cognize those realities that are neither matter nor spirit, but are as well known as to their existence as either. These are the ideas of space, succession of time, personal identity, infinity, substance, and cause and effect. We cannot cognize these by either consciousness or perception, for we are not conscious of them, neither can we perceive them by any of the bodily senses. If they were matter they would exhibit the phenomena of matter and be perceived by our senses; if they were spirit they would present evidences of activity and intelligence. Our knowledge of space is as certain as of matter. Its existence is necessary to the existence of body, and is its logical condition. We may imagine the annihilation of body, but it is impossible to conceive of the annihilation of space. Our idea of space is that which is itself immaterial, yet exists as the condition of all material bodies. This idea is not derived from experience, for it cannot be experienced. Logically it exists prior to all experience. It is logically impossible for bodies to exist without space, for one event to follow another without succession of time, for attributes to inhere without substance, and for effects to be produced without causes; and since all these chronological conditions and sequences are known to exist, their antecedent logical conditions must of necessity exist.

CONCLUSION.

We have now briefly examined the three faculties of primary cognition, with the following results:

1. Our existence and the operations of our minds are attested by consciousness, whose *dicta* cannot be doubted.
2. Our knowledge of the external world is acquired by perception through the bodily senses, and that we are conscious of the perception.
3. That our knowledge of things that are neither material nor spiritual, such as space, succession of time, personal

identity, infinity, substance, and cause and effect, is gained by intuition, and that we are conscious of the intuition.

Hence all our primary knowledge—i. e., that gained by these three faculties—is as certain and sure as are the testimonies of consciousness, which cannot be questioned nor even doubted without absolute annihilation.

Train a student in these primary principles of knowledge and he will *know* for himself what he is afterwards taught, and his knowledge will be distinct from opinions and speculations which, under the present system, becloud and confuse his mind through life. With this view of the subject, can psychology be made more practical?

A. M. BURNEY.

ART. V.—THE UNFINISHED CAMPAIGN.

I STEPPED into a church in a western city not long ago and heard the minister say from the pulpit, that when God created the earth he delivered it up to man and gave him a warrantee deed for the same. I will not stop to criticise the use of the term "warrantee deed" in that connection, but will accept the general proposition enunciated as being true. The earth was created for man. He is its only legitimate ruler and governor. It will be understood, of course, that all his prerogatives and privileges are limited by the will of the Divine Creator and Supreme Ruler of all things. Man holds the earth in subordination to the supreme authority, and as a tenant at the will of the great Landlord of the universe. But within the scope of his clearly defined rights, man's authority is absolute and his achievements are to be limited only by his intelligence and power to perform. Man's estate in the earth is one upon conditions, and in the deed of gift to him those conditions are clearly stated. They have never been revoked or even relaxed. The divine injunction to man that he should keep the garden, that he should work, that he should employ his mind and hands, was doubly reënfined when the terrible sentence of expulsion from that garden was thundered down from heaven against the father of our race. In the sweat of thy brow, henceforth, thou shalt eat thy bread. In all the future of the earth's history no response from her generous bosom shall ever be made except in answer to adequate and intelligent labor. There was and is a life-work before the human race in all its generations, from the first man down to the end of time. Actuated by a thousand different motives, men are addressing themselves to this task in almost every part of the world. To subdue the earth, to develop her hidden resources, to understand all her laws, to lay tribute on the land and the sea for man's comfort and happiness, to employ and utilize the hidden forces of nature, to learn of God in creation and to understand the necessity and possibility of salvation by Jesus Christ; these are some

of the duties devolving upon the human race, and these are the sources of their grandest achievements and their loftiest sentiments. What a wonderful career is still open to men on this sin-smitten earth! As a source of encouragement to men in the course of their unremitting toil, all the results of their labor enure to themselves. Each succeeding generation may appropriate and enjoy the benefit of the inventions and discoveries of the preceding one. The sum of all the wisdom exhibited in the world comes as a voluntary legacy to him who lives on the earth to-day. Nor is it true that men always work from the selfish promptings of personal gain. A lofty and laudable ambition for fame affords the stimulus for some of the noblest achievements in human learning and skill. Then there may be that irresistible impulse found deep down in the heart, that propels an almost divine energy towards the accomplishment of great deeds. Man's great powers and the sources thereof are among the unsolved mysteries of God's creation. But whatever may be the impelling force, we find the fact to be that man is rapidly working out his destiny and meeting the requirements of the incomprehensible law of his being. Year by year some wonderful invention is being perfected to harness and utilize the hidden forces of nature and employ them for the good of our race. The more a man knows the more he wants to know, and under the influence of such an impelling force there will be no danger of another period of the dark ages. The blazing light of the nineteenth century will never be quenched in the cloister of the monk, nor the universal learning of to-day be limited again to the priesthood of any Church. Since the revival of learning in the fifteenth century the progress of knowledge and learning has been onward and upward, and within the last half century that progress has been with doubly-accelerated speed. Whatever the Persian or Egyptian knew of the heavenly bodies was derived from simple observation with the eye. They never learned the great laws which control "the wheeling squadrons of the skies," or the power which holds the finished fabric of the universe in its place.

But what has been learned about the earth, our home, as

compared with what was known within the earliest historic times? The history of creation is written all over the face of nature. The divine autograph is visible everywhere. The skill and power of an omnipotent arm are manifest as well in the lofty mountain as in the deep blue sea. To some extent the clew to this history of the earth has been discovered, and the wonderful hieroglyphics of Nature's handwriting have been read, and thus revealed some of the grand mysteries of creation. Men go down into the deep bowels of the earth and upon every rock and every mineral and every fossil they find an imprint by the divine hand which created it. To my mind it is a beautiful thought that the beneficent Creator of all things kindly wrote all over the face of creation a history of the great work, as each object passed out from under his hands finished and complete. And this imperial volume of nature's library is daily unfolding its wonderful history to the astonished gaze of the world of mankind. Good men are studying God and his laws and his works from the books of his own authority. The handwriting is being interpreted more correctly than ever before. The sunlight of the gospel is cast upon the pages of the mysterious volume and it brings out in raised letters the great truth of a God in creation, instead of the miserable sham of evolution and survival of the fittest. In the few brief pages of Genesis containing the account of creation only the stupendous *fact* is stated and not the *modus operandi*. This is the great lesson for man to learn, and the time will come when the process and methods of creation will become as familiar to men as are now the movements of the heavenly bodies. To find the clew to the understanding of the forces invoked by the divine hand for the execution of his purposes in creation will employ the great intellects of the wise for generations to come, yet the grand discovery will be made. All true science has its foundations in God's immutable laws, otherwise in God's expressed will. Dead matter cannot evolve a law for its government. All law employed in the control of the physical universe is simply an expression of the divine will for that purpose. It follows, then, inevitably, that there can be no conflict between natural law as discovered and formulated in true science and

the revelation of God's will in the Holy Scriptures. It is only the egotism and arrogance of short-sighted men that pretends to find a want of harmony between science and revelation, which both equally have their origin in the divine mind.

With our present knowledge of natural science we can form no adequate conception of the possibilities that lie in the future. The employment of the men of the future will consist in manipulating the agencies and forces of nature to meet the wants and needs of society, rather than in performing the work by hand. Electricity is likely to become the motor that will drive the machinery of the world. This is no more impossible than the use of steam would have appeared to our ancestors three centuries back. The early Phœnician navigator, feeling his way cautiously along the shores of the Mediterranean, could never have taken in the idea of a great steamship as it made a track of fire by which to sail around the world. It is to be accepted as a truism that as great and important discoveries are made the public mind becomes educated up to the point of understanding and appreciating them. The intelligence to perform great deeds carries with it the understanding to comprehend. In the days of Galileo and Copernicus this statement would scarcely have been true, but in this era of universal education no great truth or beneficent measure will go without appreciative friends. We note the further fact that as the campaign progresses, and step by step men are conquering the world, the conditions of society become more agreeable and enjoyable. A thousand things can now be invoked for the comfort and happiness of man that were entirely unknown a few centuries back. God's original purpose in creating the earth as a beautiful home for man is not to be entirely defeated. With all her infinite variety of capabilities developed and utilized, man may make his home an earthly paradise if he will but let the sun of the gospel shine into it all the day long.

We conclude, then, that it is the destiny of man to work; work with mind and hands; that the things to be accomplished are of infinite moment to the human race; that they and their posterity are the beneficiaries of their own labor,

and that the end of the great enterprise will not be reached till the whole store-house of nature's profoundest mysteries has been fully explored in all its ramifications and details. It is a grand destiny to which man was born, and it is a grand intellect that was bestowed upon him, with which to work out the ends and purposes of his existence.

R. C. EWING.

ART. VI.—ATONEMENT.

THE idea of atonement grows out of the nature of the relation man sustains to God and his relation to his fellow-man under a moral government. Before this subject can be clearly and properly understood and fully comprehended, we must know what man is and the nature of the law by which he is to be governed.

I. Then man is not a self-created and independent being. While this thought needs no argument to establish it, still it should be ever borne in mind. But man is a created, intelligent being, made in the image of his Creator and endowed with freedom of will; that is, a being endowed with all the faculties and powers necessary to constitute a free moral agent, yet dependent on his Creator for all that makes life and being desirable. It can hardly be supposed that an all-wise Creator would make such a being as man and give him no law or rule by which his action should be governed in order to secure his happiness, or in other words, by which he might govern his conduct in order to secure his welfare. This law was first stamped on the constitution of man and made known to man, and afterwards written on tables of stone. This law we now have in the decalogue or ten commandments. This is a perfect rule by which man should govern his actions in order to honor his Creator and secure his own happiness. The slightest deviation from the requirements of this law produces confusion and discord and consequently unhappiness. It is, therefore, positively necessary to man's well-being that the law should be maintained. To sacrifice or annul the law would be the greatest evil that could happen to man. And as God is good and desires the happiness of man, he must see to it that the law is maintained. And there is but one way in all the range of thought by which law can be maintained, that is by a penalty, and penalty is always suffering in some way. This law has been violated by man. He has, therefore, subjected himself to the penalty. Man could not endure the penalty and satisfy the

demands of the law in any given period of time. Indeed he had no time in which to do it, because the law had a demand on every moment of his time and for all the powers he possessed. So when the law was once violated he could see no way to escape the penalty. To suffer that penalty would be the loss of happiness forever. Hence the necessity of an atonement. An atonement the sinner or violator of law could not make for the reason already given.

In presenting our thoughts on this subject we shall go to the Scripture for light and guidance. All the correct knowledge we have or can have on this subject must come from the Bible, and if we can arrive at a correct knowledge of what the Bible teaches respecting the atonement, there will be no conflict with sound philosophy or correct reason. It is no doubt more difficult to find a clear and consistent theory on this subject among theological writers than almost any other taught in the Bible. We, therefore, cannot be too careful in our efforts to find out the exact teaching of the Sacred Word respecting this matter. Theological writers differ as to many of the important features of this doctrine, and in making quotations from other writers we will try to be exact in using their own words, and try to set forth the precise idea of the author. The reader must not be surprised if he should find ideas differing from the line of thought which he has heretofore entertained, and before they are condemned give them fair, honest thought and unbiased attention. Let us seek the right, the true, whatever may have been our views heretofore. The doctrine of the atonement lies at the very foundation of true Christianity. And in presenting the subject in this article we will notice, first, *its nature—what it is and of what it consists*; second, *of the necessity for it*; and, third, *what has been effected by it*.

We are all acquainted with the definition given in our lexicons, which is, "1. *Atone*, to be, or to be made 'at one,' or cause to be atoned. To stand as an equivalent—to expiate. 2. *Atonement* is first a reconciliation. 3. *Satisfaction by giving an equivalent—an expiation.*" It is implied in these definitions that a crime or offense has been committed, and that means has been obtained which has procured a reconciliation, or

which does procure a reconciliation to the offended party or law.

In this case man has sinned against a holy and just God by violating the pure, righteous, and perfect law which God gave him to secure his happiness and well-being. The atonement is the means devised to bring about a reconciliation between the offended God and offending man. None but an infinitely wise being could have devised such a scheme of reconciliation as is found in the Bible, honoring to God and safe for man—grand in its conception, wonderful in its execution, glorious in its effects. Many who have written on the atonement have expressed themselves so indefinitely and so incoherently, that no clear, tangible idea has been found, and consequently no satisfactory idea obtained. There must be clearness and consistency in the scheme whether we understand it or not, and it is manifest that we do not understand it if there should be inconsistencies in our plan or manner of expression. Many of the theories on the atonement are so mythical and undefined that it is difficult to understand what their authors really meant. Confusion reigns through the mass. There is, however, this one idea embraced by all of them: that is, the atonement consists in the suffering and death of the Lord Jesus Christ because of sin or in consequence of sin. Some add the obedience of Christ to the law in his life. But it is hardly admissible to say that Christ's perfect obedience to the law was for sin or because of it. It is easy to see that he would have been incapable of making an atonement for others had he been a sinner himself, but that his obedience to the law in his intercourse with men could be, in law, placed to the credit of disobedient men is not so clear; because under no circumstance can men be exonerated from obligations to obey the law in their own names and persons. All men are as much bound to honor and obey the law now as Adam was before the fall. The Christian who has been pardoned and regenerated by the Holy Spirit is still under as great obligation to obedience to the law as ever he was. His interest in the atonement does not remove this obligation. And if the atonement is vicarious—that is, a substitute—it would at least seem to imply the idea of

man's exoneration from the obligation to obedience. This would be fraught with much danger. But while this would be the logical and legitimate deduction from the premise, those who claim that the obedience of Christ is embraced in the idea of the atonement do not regard it as relieving man from the obligation to obedience. How Christ's obedience to the law could be for man or in the place of man is not clear to us. That his humanity was made under the law "to redeem them that are under the law" is quite clear, but that his obedience should relieve man from obligation to obedience to the law is absurd. Not long since an article appeared in the *QUARTERLY* which contained this language: "The deliverance brought to all by the work of Christ was deliverance from the claims of the law. He redeemed us all from its curse. We are, therefore, no longer under the law but under grace." Again, the same writer says, "He was made a curse for us—all of us. Thus he redeemed the race—became the Saviour of all men." What the writer really meant by such declarations it is hard to understand, but if his language is to be understood in its ordinary and legitimate sense, it amounts to this: That mankind is no longer under a law by which his life and actions are to be governed, and that consequently he is removed from all responsibility, and all will be saved. The licentious, the Universalists, and sinners of every shade could ask nothing more. But the author asks this question: "If Christ was a substitute for all and paid the debt of all, will all, therefore, be saved?" We would most assuredly answer, Certainly. If God is just he could not demand payment twice for the same debt. But he asks another question: "If not, upon what grounds will they be condemned?" Manifestly there is no just grounds. If Christ is a substitute for all, has paid the debt for all, all debts, there can be no other demand. But our author says, "Manifestly only those will be saved who accept Jesus Christ as their personal Saviour." We answer, If Jesus Christ is the substitute for all, has paid the debt for all (I suppose he means by paying the debt, suffered the penalty of the law for all), then manifestly no other penalty can be required, and faith in Christ is not at all necessary; the law has its

demands in the substitute and there can be no just grounds for condemnation. It is clear that such reasoning and such views of the atonement confuse men and drive them into doubt and skepticism. It is manifest that if any one is lost he is lost for himself and suffers for himself, and, therefore, has no substitute. To talk about a substitute that is not a substitute is an absurdity. If Christ has suffered the penalty of the law for my crimes or sins, I surely will not be required to suffer the penalty over again. If so, where is justice? In that case there would be suffering twice for the same offense, which would be unjust.

This reference to the article in the *QUARTERLY REVIEW* of October, 1882, is not because it is new or unique in its manner of explaining the atonement, but because it is a common way of expressing the idea of what is styled a *general atonement*, and because it is utterly inconsistent and contradictory. In order to avoid the difficulty here presented in a general atonement, some have denied the idea that the atonement is substitutional, but simply provisional. These matters, however, will be more fully noticed as we advance in this investigation.

1. We will show what the nature of the atonement is—of what it consists.

(1) It is the means by which God could maintain the dignity of his moral government and yet extend pardon to sinners who believe in Jesus Christ as their Saviour.

(2) It is *vicarious* in its nature, that is, substitutional, and consists in the suffering and death of the Lord Jesus Christ.

It has already been stated that a *crime* has been committed; an offense against God in violating his pure, good, and holy law. Man is the offender. Sin has been committed, because sin is the violation or transgression of the law. "Christ suffered for sins, the just for the unjust." The inspired writers speak of the suffering and death of Christ as that which make the atonement, hence it is said, "He died for the ungodly;" "he died for us." He also is said to die for our sins, suffer for our sins, etc. The atonement, therefore, has a direct reference to man and to sin. But as Christ had no sin of his own—for he was without sin in his person

or life—so the sins for which he suffered and died were not committed by him but by man. He, therefore, offered himself as a sacrifice to atone for the sins men had committed. (See Eph. v. 2; Heb. vii. 27, and ix. 14, 26; also x. 10, 12.) It is clear from the teaching of the Scriptures that Christ is our substitute, and that he suffered and died in our place and for our sins. We cannot see how any one who reads the Bible can deny that the atonement is *vicarious*; that it was made because of the sins of men, and in behalf of all who did or would believe in him.

2. The necessity for this grew out of the fact that man could not atone for himself and that God was “not willing that any should perish” (2 Peter iii. 9); that he takes no pleasure in the death of sinners, “but so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.” We have said that man could not make atonement for his sins, from the consideration that the law had a demand on him for all the time and all the powers which he possessed. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.” This demand for all man’s powers was a perpetual demand. So man had neither time nor ability to atone for his sins. Were he left without one to atone for him, he must suffer the penalty of the violated law. This would have been his utter ruin. God could not give up his law, because it was good and just and indispensable to man’s well-being. Look which way you may, without an atonement there could be no hope for sinful man. Its necessity is, therefore, manifest.

3. In the third place, we were to inquire, What did the atonement accomplish for man? There are two prominent theories on this subject which will be noticed, both of which have what is regarded as insuperable difficulties. These two views are here noticed, not because they are the only ones, but because they are the two most common. The first of these is what is known as the *special* and *limited* atonement; that is, an atonement made for the *elect* only. And what is known by the *elect* is this: The Westminster Confession of

Faith (Larger Catechism, question 30), has this question: "Doth God leave all mankind to perish in the estate of sin and misery? Ans.—God doth not leave all men to perish in the estate of sin and misery into which they fell by a breach of the first covenant, commonly called the covenant of works; but of his mere love and mercy delivered his *elect* out of it." In chap. III., sec. 5, of the Westminster Confession we have this statement: "Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any thing in the creature, as conditions, or causes moving him thereunto." Chap. III., sec. 6: "Wherefore, they who are elected being fallen in Adam, are redeemed by Christ; . . . neither are any other redeemed." Sec. 7: "The rest of mankind, God was pleased to . . . pass by, and to ordain them to dishonor and wrath." We might multiply quotations to the same effect. To put the idea in other words and make the whole clear, it is this: The Divine Father made a covenant with his Son to this effect: Seeing that man would sin by transgressing the law which God proposed to give man as the rule of his life, that if the Son would undertake to make an atonement, the Father guaranteed that his Son should have as the result of his suffering, or as a reward for it, the ultimate salvation in heaven of a certain part of the fallen race of man; that out of the whole race he would select, choose, or elect a certain number whom he would give to Christ the Son. For those chosen or elect ones he undertook the work, and for them, and in their behalf, and in their stead, suffered all that law and justice could demand of them on the account of their sins. So that by virtue of this obedience and suffering they should be justified, pardoned, and saved. In this contract the remainder of mankind were passed by and ordained to dishonor and death. According to this theory, the salvation of the elect is assured, and the rest are as assuredly lost. The number of each class is so certain and definite that it

can neither be increased nor diminished. These are the views of all that class of theologians known as Augustinians or Calvinists. We think we have not misrepresented the doctrine or done its advocates any injustice. And so far as the nature of the atonement is concerned, we have no particular objection to make.

This system teaches that the atonement is vicarious, that is, that the obedience and suffering of Christ were not for himself but in the place of others. They also teach that the merit, value, or efficacy of the atonement was and is infinite, abundantly sufficient for all mankind, but was not designed for any but the elect, and its efficacy would not be applied to any others. Now, while we have no objection to the idea of its vicariousness or to its infinite efficacy, yet, taking the system as a whole, we have insuperable objections to it.

1. The first objection we offer is that in its conception, execution, and application, man's free agency is entirely ignored, set aside, and treated as a nullity. This is proven by this language of the Westminster Confession of Faith, and by every Calvinistic author of note who has written on the subject. They say, "That God before the foundation of the world, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ, unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions or causes moving him thereunto." Now, if this language has any meaning it does entirely ignore and treat as a nullity man's agency. Faith is not required, good works, or any thing in man; his free agency or any thing else, as conditions moving him thereto. This statement has not only reference to the doctrine of election but to the whole scheme of redemption. It is all ascribed to mere sovereignty. It is said this is according to the covenant made by the Father with the Son. But it should be constantly kept in mind that man is *free*; that he is a free moral agent; that God has made him so, and that this is one of the most precious gifts bestowed on man in his creation. Indeed, man would not be man if his freedom

were ignored or taken from him. To lose his freedom would be to lose his manhood.

But if it is contended that God as a sovereign has a right to do as he pleases with his creatures, we confess with our ideas of *right*, there are some things that even God our Maker, according to his own nature and attributes, has no right to do. God's doing a thing does not make it right, but he does what he does because it is right. As man is made a free agent it is not right, in a matter in which he has so much interest, that his free agency should be disregarded. The Scriptures teach that God always deals with man as an agent, as free. Any thing that would, therefore, imply that his free agency is set aside should be rejected. Upon the idea of free agency is based moral government. Destroy that and moral government could have no existence. We know that it is contended that God can so control the actions of free agents as to infallibly secure the end he designs. This matter has been thoroughly examined, and all the arguments brought forward to prove it utterly fail to do so. It must be forever true that man in all his moral acts is uncontrolled by any power or agency out of himself or he is not free. It is, therefore, absurd to talk about controlling a free agent.

2. The second objection to the Calvinistic doctrine of the atonement is that it represents the all-wise, and all-good, and all-merciful God as discriminating in his merciful favors and grace toward his creatures where there is no conceivable good reasons for it. The whole race of men were alike guilty, all alike helpless, all alike needy; all sustained the same relation to God as their Creator. Then why make such an unreasonable discrimination when, as far as human beings can see, no good to any part of the intelligent universe would result from such discrimination? This is the more obvious when we remember that it would require no greater suffering on the part of Christ or an atonement of more value to have included all the race and pass by none. It surely could bring no more glory to the Creator to pass by a part of the race than to have included them all, and chosen them all just as he did the part called the elect. And the

only reason assigned for such discrimination is the quotation of a paragraph of the Bible which has no reference to the subject. It is this: "Even so Father: for so it seemed good in thy sight." This is really no answer to the inquiry. But there is something in such a representation of the course pursued by the good, merciful, and holy God at which our moral sense fairly shudders. It may be illustrated in this way: Suppose two or more disobedient children should wander away from the home of their kind parents, lose themselves, and were unable to find their way back, and had become so weak and helpless that they could not by themselves get back, and were starving to death. Now, suppose some one who had ample strength to lift up the perishing children, and means of conveyance, and abundance of provision to resuscitate and nourish them all, yet would say, I am under no obligation to save any of you, but of my great clemency I will save one or more of the company, but will pass by the rest and let you perish for your disobedience. What would you think of such a character? or of such a course? Would it not shock your moral sense? Yet this is the way the Calvinists represent the Almighty as dealing with his creature man.

3. There is still another objection to this theory. According to it, the whole number of the Church was settled and fixed before man was created; so much so that it could not be increased by any thing man could do; that none could be added to it—none taken from the number of the elect for whom only Christ died or made an atonement. This, however, is not in accord with the plain teaching of the Bible. In Isa. ix. 7, it is said, "Of the *increase* of his government . . . there shall be no end." In Acts ii. 47, "And the Lord *added to the Church* daily such as should be saved;" and Acts xi. 24, "And much people were added unto the Lord." So there should be no end to the *increase* of his government or kingdom. Men were added to the Lord. Paul speaks of certain ones who were in Christ before he was. (Rom. xvi. 7.) If the predestinated were redeemed, etc., from eternity, and the number definitely fixed, there could be no addition thereto—no increase; none could be in Christ before others,

because it is said, "Before the foundation of the world they were chosen in Christ." Hence, according to this scheme, all who were chosen were chosen from eternity, and not one before or after another. This system, whatever logomachy may be used to prove to the contrary, virtually does away with the necessity or utility of means and must be erroneous.

II. The other theory, which is sometimes called a "*general atonement*," and based on what is called the *governmental* plan, will now be considered. In order to get some clear and well-defined idea of what is understood by a general atonement by those who advocate this plan, we have read with much care and attention all the leading authors on the subject which we could get, including Dwight, Knapp, Hodge, and a number of others of other denominations, besides Bird, Ewing, Porter, and others of our own Church, and have failed to find a clear, concise statement of what is meant or what idea was intended to be expressed by "*a governmental plan*." Of course the atonement is something having reference to the government under which man as a moral being is placed, and must include the idea of *law*. There can be no government, moral or civil, physical or otherwise, without law. But the atonement is not the law. The atonement is what was done by Christ in behalf of man under the moral law. Man had sinned by transgressing the law and thereby rendered himself liable to the penalty thereof. The atonement is a scheme devised and executed in order to maintain the law—not contrary to it—by which the sinner might escape the penalty of the law and be saved in heaven. Now, what was really effected by the atonement? Those who teach the doctrine that the atonement is simply a *provision* made for all alike, in reality secures the salvation of no one, but was made *for* all men alike, by which they might secure their own salvation; or, in other words, by which they might save themselves. This scheme differs from the Calvinistic plan, in which it is maintained that the atonement *secures* the salvation of the elect, or all for whom it was made. We have already noticed this last system, with our objections to it, and will now try to understand the general atonement scheme; and if we can or do understand it, we have serious

objections to it, that is, to what seems to be the nature of the scheme. The idea is that man in his fallen condition has wants necessary to secure his happiness which he cannot secure by his own efforts or works, and that Christ has made *provision* in his suffering and death to supply these wants, and has made the provision for all alike, and offers them to all men on the same conditions, viz., repentance and faith or faith only; and that faith is the *act* of accepting and appropriating the provisions. This scheme is exceedingly defective and objectionable when applied to the nature of the atonement. It is true that the scheme has some plausibility, because the Saviour uses to illustrate its freeness and fullness such figures as *water*, *bread*, etc. Hence he says, "If any man thirst let him come unto me and drink;" "I am the bread of life," etc. These figurative expressions are only designed to represent one phase or aspect of the atonement. As man's nature requires water to sustain life, so man needs an atonement to secure salvation and eternal life, which is freely and abundantly offered in Christ. And as man's nature demands bread to sustain life, so man needs a Saviour, and life and salvation are found in Christ. But these figures give no clew to the nature of the atonement as a legal or governmental transaction. It should never be lost sight of in the discussion of this subject, that man's wants in this matter were not natural, harmless wants but legal ones, and, therefore, the atonement must be a legal transaction to meet them. Then to have correct views of the atonement and what it has done for man, it must be viewed in a *legal* point of view. Sin had been committed. Man was guilty and deserved punishment. What did the atonement do for him? The idea that it was only a provisional transaction has insuperable difficulties attached to it. The first objection noticed is that the simple provisional theory excludes the idea of vicariousness or substitution. The idea of a vicarious atonement is objected to by those who teach the doctrine of a mere provision. They tell us that the law had been dishonored by its violation, and that Christ in his suffering and death was to vindicate the honor of the divine government, and to show that sin was hateful in the sight of God. This it is

said he did in his obedient life and suffering death, and that was the great end of the atonement. And now that the law and government had been magnified and made honorable; that the government had been vindicated, all the sinner had to do was to repent and believe in Jesus and his sins would be forgiven and he should be saved. It is understood in this scheme that the atonement is made alike for all men. Indeed, some of our modern divines seem to glory in a phrase like this: "Christ died *in the same sense* for all men." What that same sense is, however, they have not condescended to tell us. When they speak of Christ *dying* for all, they mean that he atoned for all in the same sense; that the atonement is for all men in a general sense, and for no one in a special sense. Now, if we have succeeded in getting the correct idea, and have expressed it clearly, we are prepared to examine it and show our objections to it. It must be recollected that the law which has been violated is a *just* one, as we shall hereafter prove; and that if it be a just government how could Christ, who was entirely innocent, free from all sin or wrong-doing, be *justly* punished merely because the law had been violated by man and also by devils? Does justice demand any such things, or even approve of it? Would not such a thing be utterly unjust? What! does justice demand such suffering as Christ, the holy, harmless, good, and pure, endured simply because sin was in the universe? This would be a violation of the very law which demands satisfaction of the guilty. If justice made no such demand of the innocent, but actually disapproved of such a thing as the punishing the innocent, without any sin at all, then the governmental scheme, as it is called, is an unjust one, and really contrary to the just government of God, and must be abandoned. But if it is said that Christ agreed to do this; that he was not forced to suffer; that his suffering and death were voluntary, and that that changes the case, we answer, Not at all; the principle is the same. If a man has committed murder and is justly condemned to die, the law and justice would not be vindicated if an innocent man would offer to die, because murder had been committed. Is it not a principle in law that it is even better that the guilty

should go unpunished than that the innocent should be punished? This scheme is in reality no atonement at all, and such a view of the great atonement is utterly averse to the principle of moral justice. If man is to be pardoned and saved it must not be by an infraction of moral justice. Therefore we cannot subscribe to such a theory.

But it is said Christ died for our sins; that our sins were laid upon him, and, therefore, he died as a sinner, although he had committed no sin himself. Well, that is correct as we understand the Bible. But whose sins are atoned for? Is it answered, The sins of all men? If that should be the answer, we ask, Did the atonement meet the *full* demand of justice for the sins of all men? and all the sins of all men? Should the answer be, Yes, for all the sins of all men, then we have, beyond all cavil, straight out Universalism, or we have injustice again. If Christ in his suffering and death *fully* satisfied law and justice for all men, and for all sins, nothing more can be demanded. If the sins of all men have been placed to Christ's account, and he has satisfied the law and justice in view of all sins, there can be no further demand, and any thing more demanded would manifestly be unjust. We have understandingly and intentionally deferred to answer the objection arising from the fact that the Lord Jesus was innocent and yet could suffer for the guilty without an infraction of moral justice. That we propose to do after we have disposed of the absurdity of Christ having atoned for all men and all sins in the same sense. We are fully aware of the fact that this idea of an atonement for all men in the same sense is in opposition to the Calvinistic idea that the atonement has been made only for the elect, and that the rest of mankind were passed by as the object of the atonement, thus making an unnecessary and rather cruel discrimination among fallen men. As already stated, the idea that Christ has made atonement for all men in the same sense, and for all the sins of all men, and that the atonement is a *full* satisfaction to the divine law and justice for all men alike is pure Universalism; and if Universalism be not true, then the above theory is not true. It is further true that an atonement that is not *full* and complete in all respects; that

does not completely meet every demand of law and justice, is entirely worthless. An atonement that does not fully cover over all sin is nothing worth. Man can never atone for one, even the least sin; and how is it then that the atonement does not secure the salvation of all mankind? Universalists say it does. These are some of the difficulties that those who preach a general atonement never see, or seeing, never answer. That never satisfies the honest inquirer after truth. He wants to see a consistent harmony in all the parts of his religious theory. And surely there is such a harmony in the teaching of the Bible. It is not satisfactory to say the Bible teaches our theory, although we cannot reconcile it. Our theory must not only harmonize with the Bible, but with reason and common sense, and with all parts of itself. It is said the atonement is full and complete; that it is for all men, but in order to have its saving benefit we must believe. Well, is not unbelief a sin? And if so, the atonement being for all sin, it must be atoned for; hence satisfaction has been made for that sin as well as all others. Universalists claim, therefore, that all men will be saved whether they believe or not. And they are more consistent in their theory than those who try to avoid the horrors of eternal reprobation by teaching that Christ died for all men in the same sense, and yet claim that he died for all sin—that the death of Christ is *full* satisfaction for all sin, and yet is not satisfaction for the sin of unbelief.

These difficulties so troubled the writer of this article in the days of his early ministry that at times he seriously thought of giving up the work of the ministry altogether. He could not believe that God was partial, giving some a chance of salvation which he withheld from others no more guilty and equally as needy as those for whom he made an atonement in the gift of his Son. Neither could he consistently preach a general atonement on what is known as the *governmental* plan. He thought there *must* be a theory which harmonizes in all its parts; that does not present the great and loving Creator, the divine Saviour, in the attitude of a cruel and partial being, passing by at least a portion of the human race without making any atonement for them,

and ordaining them dishonor and wrath for their sins even before they had committed them or ever had a being. These things have led us to seek light in every way where light was to be found, but especially in the divine Word. And we now think we will be able to present a system with all the good and correct ideas of a vicarious, and one that has all the good and correct ideas of a general atonement, without the absurdities we have found in the governmental theory.

As it was the principal object in writing this article to present a consistent and scriptural view of the atonement to the intelligent readers of the *QUARTERLY REVIEW*, we will now attempt that work. But let us be willing to give every line and word honest attention, and endeavor to understand one another and the ideas set forth. When we refer to many points which are not controverted, it will not be necessary to give reasons or present the scriptural proof for the same, yet where we take ground that may by some be controverted, we will give scripture and reasons for our belief.

A few points are necessary to be kept constantly before the mind in order to a proper understanding of the subject.

1. Man was created a free agent, endowed with freedom of will, and capable of putting forth free, spontaneous, and uncoerced action. Had man not been thus created he would not have been in the image of his Creator. Neither would he have been a moral being and a subject of moral law, and would not, therefore, have been accountable.

2. God gave man a law for his guidance, adapted to his nature and needs, directing what should be done in order to secure his happiness, and forbidding that which would injure him or destroy his happiness. This law was—is a holy and and just law. Rom. vii. 12: "The law is holy, the commandment holy, just, and good." Its demands are right—are essential to man's well-being. Its demands are always the same under similar circumstances. Man needs the law now as much as he did before the fall. He still needs a rule of life and always will. And when it is said we are not under the law but under grace, all that is meant is that we are not under the law as a ground of justification; that is,

we do not now obtain justification by our obedience to the law, because we have sinned and are, therefore, already condemned. Man being condemned and not able to atone for his sins, Christ intervenes.

3. Christ's intervention was designed to accomplish two things, viz., to maintain the honor and integrity of the divine government and yet extend mercy to men. This, however, in such a way as not to impair the agency of man. Now, how was this done?

4. To answer this question it must be recollected that Christ was God—was one with the Father. We do not stop here to prove the divinity of Christ, but simply say that if he had not been divine, had not his life been his own, or had he owed allegiance to another, or been dependent on another for his life and being, he could not have justly assumed the sins of others, and be made to suffer and die for others. This meets the objection made to the idea of the innocent being made to suffer for or in the place of the guilty. He was not *made* or forced to do it. His life was his own. He had power to lay down his life and power to take it again. (John x. 18.) Then he had the right to lay down his life for others. Now, for whom did he do this? and was there actual sins laid to his charge, seeing he had never committed sin himself? Calvinists say the sins of all the elect were laid to his account, and that he suffered for or because of them, and in the stead of all the elect, which secures the salvation of all the elect. Our objection to this view of the subject has already been given. Another class says he died for all men, because of the sins of all men, and in the *stead* of none. What is really believed by those who claim that Christ died and thereby atoned for all men in the *same* sense, is not understood by us. We have offered our objection to the mere *provisional* theory. It must be evident that sins were laid to the account of Christ, and that in view of them, satisfaction was rendered to the law and justice. He could not justly have suffered or endured suffering *justly* had there been no sin committed which was laid to his account, and for which he voluntarily suffered. In some sense he was made sin for us; that is, he was treated as a sinner, and offered himself as

a sacrifice and an offering to God because of sins, and in behalf of those whose sins he bear. This idea is supported by such scriptures as these: 1 Peter II. 24: "Who his own self bear our sins in his own body on the tree, that we, being dead to sins should live unto righteousness: by whose stripes ye were healed." 1 John III. 5: "And ye know that he was manifested to take away our sins; and in him is no sin." Heb. I. 3: "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." 1 Cor. xv. 3: "For I delivered unto you first of all that which I also received, how that Christ died *for* our sins according to the scriptures." See also Isa. LIII. 5, 6, 8, and 1 Peter III. 18: "For Christ also hath once suffered *for* sins, the just for the unjust, that he might bring us to God." These passages, and others of similar import, might be greatly enlarged, but it is not thought necessary here. Christ is also said to *die for us*—suffer for us. (See 1 Thess. v. 10; 1 Peter II. 21, and iv. 1.) Now, who are the *us*? Does that mean all men—the whole race of men? We think not, and for reasons which shall hereafter be given. Christ is said to have redeemed *us* from the curse of the law, being made a curse for *us*; "being justified freely by his grace, through the redemption that is in Christ Jesus." This it will be seen comes only to those who *believe*. (See Rom. III. 22, 24.) This corresponds with the teaching of the twenty-fifth verse, where it is said, "Whom God hath set forth to be a propitiation through *faith* in his blood, to declare his righteousness for the remission of sins that are *past*." So the "*us*," "*our*," etc., evidently mean the believer. Then the sins, real sins already committed—"sins that are past"—were placed to the account of Christ, and for them, that is, because of them he suffered—made an atonement, and this he did in behalf, or in the place of all who had believed on him up to the time of his suffering and death. So all who had believed and had died before the time of his advent, and all who did believe in him at the time of his suffering, were those in whose stead the satisfaction was rendered; and that satisfaction rendered to the law and justice did *positively* secure the justification and salvation of all such believers. Man, all men had sinned,

and all were condemned because of their sins. The sins of all believers were laid upon him and he did suffer *for*, that is, on the account of their sins and in the name of and *for* them, and in the stead of all who had or did believe in him. "Christ hath redeemed *us* (the believers) from the curse of the law, being made a curse *for us*" (Gal. III. 13); that is, in the stead of the *us*. This could not be *for* all mankind in the same sense, else all mankind are redeemed from the *curse* of the law; hence there could be no condemnation, or Christ did not redeem *us*—all. The word redeem means to purchase back, to ransom from bondage by paying an equivalent, to deliver from sin and its penalty. This corresponds too with Matt. xx. 28; Mark x. 45: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom *for* many;" that is, in the stead of many. To ransom is, 1. To release from bondage. 2. Price paid to redeem from punishment, etc., by giving an equivalent. So if Christ's life, including his suffering, was in law an equivalent to the death of the sinner, then the sinner must in equity be set free. Now the matter stands thus: On the account of transgression, man was a sinner and exposed to the curse, the penalty of the law. Christ hath redeemed some from the penalty or curse of the law. Are all mankind thus redeemed? If so, all will escape the penalty of the law, and as a matter of course, all must be saved. Here we have Universalism. But if all are not saved, then Christ has not redeemed all from the curse of the law. But as he gave his life a ransom for many, the many must be all who believe. In Acts XIII. 29, we have this: "And by him all that believe are justified from all things, from which they could not be justified by the law of Moses." Indeed, the doctrine of justification by faith is as old as theology.

The promise of a Saviour was indirectly made four thousand years before Christ came in the flesh, and that promise was renewed from time to time up to the preaching of John the Baptist, who was Christ's forerunner or he that went before to prepare the way for him. It is said that he "baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him,

that is, on Christ Jesus." (Acts xix. 4.) The first intimation of the coming of Christ was given in Gen. iii. 15. It is understood by all that this was a shadowing forth the coming Messiah. How much more was said respecting the coming Christ is not told, but enough to cause the sons of Adam, Cain and Abel, to offer sacrifice to God. And Paul tells us that by faith Abel offered a more acceptable sacrifice than Cain. Abel's offering was accepted, not because of the quality of the material offered, but because it was offered in faith, faith in the promised Christ by which he obtained witness that he was righteous. (Heb. xi. 4) "The Lord had respect unto Abel, and to his offering: but unto Cain, and his offering, he had not respect."—Gen. iv. 4, 5. Why? Paul tells us. It was because of Abel's faith that his offering was accepted, and because of Cain's unbelief that he and his offering were rejected. Had Cain believed as Abel did, he and his offering would have been accepted, as was Abel and his. The Lord said to Cain, "If thou doest well, shalt thou not be accepted? if not, sin lieth at the door." Had Cain believed he would have done well, but as he did not, the Lord did not have respect to him or his offering. So it is with all others if they believe; if not, they are rejected. Faith had the very same place in the scheme of salvation from Adam to the coming of Christ that it has now. It was by faith that the believer became united to Christ, the coming Saviour. When any one believed in the promised Christ he became identified with him, stood in him, and he assumed their sins and answered for them. He became sin for us, that is, a sin-offering for or in stead of the believer. To make an atonement for one sin and one sinner, there must be sufficient merit to meet the claims of the law and justice; it must have *infinite worth*. Nothing short of this would be sufficient to meet the claims of the law. An atonement made in behalf of all who had believed up to the time of Christ's coming was sufficient for all men, and was honestly offered to all, and was for their acceptance. If, however, any were not in Christ when he was crucified, such were not crucified with him or he in their stead; but if any were in him, that is, if they were identified with him by faith in him, they

were in a legal sense crucified with him. Paul says "the old man is crucified with him." (Rom. vi. 6.) He also says, "I am crucified with Christ." (Gal. ii. 20.) So, as soon as any one believes in Christ, he is regarded as having been crucified with him, and consequently as the claims of the law and justice are satisfied in what Christ has done, the believing sinner is justified. But the sinner who does not believe is out of Christ, consequently is still under condemnation, and consequently living and dying out of Christ is never justified and must be lost. But all who believed in Christ Jesus through the promise, were identified with him and he became their *surety*. (See Heb. vii. 22.) Christ was a priest forever after the order of Melchizedek. "By so much was Jesus made a surety of a better testament," or as the revised version has it, *a better covenant*. "The scripture hath concluded all under sin, that the promise by faith of Jesus might be given to them that believe."—Gal. iii. 22.

From what has been written and the quotations made, it is clear that before the advent of Christ in the flesh, all those who believed in the promised Saviour were made one with him in a legal sense, and he became their surety. This promise was renewed to Abraham. In Gal. iii. 16, 18, 29. we have these remarkable passages: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. . . . For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Again, in Rom. iv. 14, 16, we have this: "For if they which are of the law be heirs, faith is made void, and the promise made of none effect. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be *sure* to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." So it appears that the promise of a Saviour to come was made to all alike, and the promise of life and salvation was made only to those who did or would hereafter believe, and that Christ was *surety* for the believer and salvation made

sure to him. All might have believed; all had the offer of life on the same terms—nothing impossible required of any one. All were free agents and it was with each one to make choice for himself. When any one believed Christ assumed his place in law and took on himself the sins of such believer and suffered in his stead, and thereby secured his salvation. We have already seen that to make an atonement for one sin and one sinner, would require a sacrifice of infinite worth. A greater sacrifice could not be offered, and an atonement which would be sufficient for one sin and one sinner would be sufficient for all sin and all sinners. It is, therefore, clear that the atonement is *for* the believer in one sense and *for* the unbeliever in another sense; that is, the suffering and death of Christ is *in the stead* of the believer, and actually secures his pardon and salvation, but it is only *for* the reception of the unbeliever. It is *for* all in that sense, and for the the believer in a special sense, else faith is of no avail and of no use. How simple and plain the whole scheme when once understood! Here is a scheme which is not liable to the charge of partiality or ignoring the agency of man, as does the Calvinistic scheme. Here is one that entirely avoids the absurdities of the mere *provisional* or governmental plan of atonement *for* all in the same sense. The trouble with those who believe in the provisional plan is that they speak of "*for*" as if it had but one meaning, but every one knows who has ever looked into a dictionary that it has many meanings. Those who say "Christ died in the same sense *for* all men," confine its meaning to but one sense, and that seems to be, *in order to*; that is that Christ died in order that all men *might* be saved, but that his death seems the salvation of none. This scheme is radically wrong and is full of difficulties, and it is not understood how those who advocate it explain such passages as these: "We trust in the the living God, who is the Saviour of all men, *especially* of those that believe."—1 Tim. iv. 10. "Whom God hath set forth to be a propitiation *through* faith in his blood."—Rom. iii. 25. Also, 1 John ii. 2: "And he is the propitiation *for* our sins: and not for ours only, but also for the sins of the whole world." In these passages it is said he is the Saviour

of all men, especially of those who believe. Christ is the Saviour of all men in the same sense that he died for all men. If, therefore, he died for all in the same sense, he is also the Saviour of all men in the same sense. That would be Universalism. If Christ is the propitiation for the sins of all men in the same sense, what is that sense?

We will conclude this article by giving a few references to the views of distinguished theological writers. First, however, we will notice what our Confession of Faith says, which has a bearing on the subject. The whole matter of controversy, so far as Cumberland Presbyterians are concerned, among their own ministers and theologians, is as to whether the atonement is *vicarious*, that is, substitutional, or whether it is a *mere provision*. We claim that the atonement is a vicarious offering; that it is especially *for*, that is, in behalf of believers, and general in its free and honest offer to all men on the same equitable principles, always having regard to man's agency as a free moral being. In the Confession of Faith of our Church, chap. XI., sec. 3, 4, we have this clear declaration: "Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf, . . . and his obedience and satisfaction accepted in their stead. . . . God, before the foundation of the world, determined to justify all true believers." So much for the teaching of our Confession as it now stands. In the revised Confession of Faith, now before the Presbyteries, sec. 31, we have this: "Jesus Christ, by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered unto God, became a propitiation for the sins of the whole world, so God can be just in justifying all who believe in Jesus." This section of the revised Confession is not so clear or as well worded as our book now stands. It gives more ground for quibbling and misunderstanding, without throwing any new light on the points in controversy. Still it favors the idea that the atonement *does secure* the justification of all true believers in the Lord Jesus. That is what we contend for, and leave it there.

But before closing this article, let us look at the way great

and learned theologians put the question. Dr. Knapp, in his *Christian Theology*, page 393, has this: "Misunderstanding and logomachy may be obviated by attending to the just remark of the school-men, that the design of the death of Christ, and the actual result of it, should be distinguished. *Actu primo*, Christ died *for* all men; but *actu secundo*, not for all men, but only for believers; that is, according to the purpose of God, all might be exempted from punishment and rendered happy by the death of Christ, but all do not suffer this purpose actually to take effect with regard to themselves, and only believers actually obtain this blessedness." This is precisely the idea we have endeavored to set forth and advocate, and seems to be the true scriptural one. According to the theory that the atonement is for all men in the same sense, and has secured the same blessings to the unbeliever that it does to the believer, faith is made void and of no use in the economy of salvation.

Dr. S. Wakefield, an eminent writer of the Methodist Church, in his *Theology*, after presenting a great number of Scripture texts to prove the atonement to be *vicarious*, has this: "To this argument it has been objected that the Greek prepositions which are rendered *for* do not always signify substitution, but are sometimes to be rendered *on account of*; as it is said that 'Christ died *for* our sins.' All this may be granted, but it is, nevertheless, certain that there are a number of texts of Scripture in which this particle can only be interpreted when taken to mean *in stead of* or *in place of*."

With one more quotation we close this article. Rev. H. S. Porter, D.D., of our own Church, says, in his work on the atonement, pp. 60, 61, "1 John ii. 2: 'And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.' The apostle is here writing to his brethren—believers, regenerated persons. When he says Christ is the propitiation for our sins, he means the Church; but when he subjoins, 'but also for the sins of the whole world,' he means that Christ is a propitiation for the sins of the Church in a very different sense from the one in which he is for the sins of the whole world. . . . Here, then, is a double sense in which Christ is a propitiation for sin." He

also quotes 1 Tim. iv. 10: " 'For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.' The Scripture teaches that Christ is a Saviour in a twofold sense: generally to all men; in a special sense, to those who believe on him. Christ is a Saviour in this general sense to those who are sanctified and glorified." Thus writes one of the most learned and talented ministers the Cumberland Presbyterian Church ever had.

Hoping this article may do good and no harm, we give it to the world.

J. T. A. HENDERSON.

ART. VII.—COAL.

THE coal-beds have a threefold interest: first, in science, to the geologist as marking one of the most notable eras in the development of the earth; secondly, in practical life, to the economist as solving the fuel question for centuries to come; and, thirdly, in philosophy, to the teleologist as affording one of the most remarkable evidences of design met with in nature. In these three aspects, I propose to discuss briefly and popularly the subject of coal.

The coal formations belong to what is called in geology the carboniferous age. They are laid out in strata, and are everywhere parallel to or continuous with beds of stratified rock, and therefore must have had an origin contemporaneous with them. Before this time the sea had already become densely populated with radiates, mollusks, and fishes, but the land had been barren and waste. Vegetation was scanty and animals rare. During the carboniferous age, however, the earth was covered with luxuriant forests filled with reptiles and insects. These forests became beds of coal and have lain buried through geologic ages awaiting resurrection by human industry.

VARIETIES OF COAL.

Using the word coal in its comprehensive sense, we may enumerate its varieties as follows:

Graphite, containing no volatile matter.

Anthracite, containing 3 to 10 per cent. volatile matter.

Semi-Anthracite, containing 10 to 20 per cent. volatile matter.

Bituminous, containing 20 to 40 per cent. volatile matter.

Highly Bituminous, containing 40 to 60 per cent. volatile matter.

Lignite, composition various.

Peat, composition various.

No well-defined line of demarkation separates these varieties, but they merge into each other so that it is impossible to tell where one begins and the other ends. They constitute a continuous series, plainly indicating a common origin. The series begins with wood and ends with graphite.

Graphite consists of fixed carbon and foreign mineral matter. In the best graphite the amount of mineral matter is very small, being only one-tenth of one per cent. in a natural graphite found at Ticonderoga, N. Y. The best Ceylon graphite contains 99 per cent. of carbon. Inferior varieties contain as low as 40 per cent. of carbon.

That graphite is of organic origin is now generally conceded. It is usually found in metamorphic rocks, and is frequently so associated with anthracite as to justify the conclusion that it results directly from the metamorphism of coal. It is found incrusting the impressions of fossil plants in metamorphic carboniferous rocks. Furthermore, it is frequently formed in iron furnaces, being found in crystals in cavities of the cast iron. Graphite is also found in grains or lumps in crystalline limestones and in trap rocks. This graphite is remarkably pure and seems, in crystalizing, to have freed itself from all foreign matters. It in all probability represents the soft parts of the bodies of those animals whose shells formed the rocks, or the petroleum and asphalt with which many unchanged limestones are saturated.

The use of graphite in the manufacture of lead pencils is well known. It is also largely used for making crucibles. It burns with great difficulty and is almost infusible. Its mixture with clay affords the best material for the crucibles used in chemistry and metallurgy. The name is derived from the Greek *γραφειν*, to write, and it is so called for obvious reasons.

Anthracite is a hard, black coal, with a brilliant, metallic luster, conchoidal fracture, and high specific gravity. It ignites with difficulty, but in a good draft burns with a feeble, smokeless flame, giving out intense heat. It does not soil the fingers when handled, and is altogether a very desirable coal for household purposes. It is also well adapted to metallurgical operations, but the flaming coal is better for heating steam-boilers. On account of its brilliant surface, it is sometimes called *glance coal*.

Anthracite has no doubt been formed from bituminous coal by the action of subterranean heat, the greater portion of the volatile matter having thus been driven off. It has the

same composition as artificially prepared coke, its greater density being due to the pressure to which it was subjected while it was being formed. As said above, there is no well-defined line of demarkation between anthracite and graphite on the one hand, and bituminous coal on the other. All gradations between them may indeed be found in different portions of the self-same bed of coal. The chief deposits of anthracite are in Wales and Pennsylvania. Anthracite is from the Greek word *ἀνθραξ*, which means coal.

Semi-Anthracite or *Semi-Bituminous* coal is simply a variety intermediate between the anthracite and bituminous. It is well adapted to use in steam-boilers, as giving a steady heat and producing but little smoke. It is hence called *steam coal*.

Bituminous coal is so called because upon being heated it softens and runs together, yielding gaseous, liquid, and tarry substances. The name, however, is badly chosen, since this coal contains no bitumen. The softening simply marks the point where destructive distillation and the formation of gaseous and liquid hydrocarbons begins. Bitumen is a substance of organic origin, very closely allied to coal, and perhaps derived from it. It is the result of organic decomposition under certain conditions, and presents the following series: 1. Naphtha; 2. petroleum; 3. mineral tar; 4. asphalt. These all merge into each other by insensible gradations, and the last three are but the successive results of the evaporation and oxidation of the first.

The percentage of carbon in bituminous coal, exclusive of water, sulphur, and ash, varies from 80 to 90 per cent., while that of anthracite sometimes reaches 97. The varieties of bituminous coal are very numerous, depending upon the amount of volatile matter, the amount of impurities, and the compactness. Prominent among these are *gas coal*, *cannel coal*, *free-burning coal*, and *caking coal*. Gas coal contains much volatile matter and is specially useful for gas-making. Cannel coal is dull, compact, and highly bituminous. It takes a fine polish, burns freely, and in small pieces may be ignited with a match. Jet is a variety of cannel coal or of lignite, and is much used for ornamental purposes. Caking coal is so called because it runs together in the fire, forming

a compact mass which must be broken up from time to time. This coal is largely used in the manufacture of coke. Coke is produced by heating coal away from the air. The volatile matter is driven off, leaving only the fixed carbon and the mineral impurities. It is hard, shiny, and has a metallic luster. It burns only in a strong blast, and yields neither smoke nor flame. Its chief use is in the manufacture of iron. The quantity of bituminous coal upon the earth far exceeds that of all the other varieties, and it is better adapted than any other to the various purposes for which man uses fuel.

Lignite or *Brown coal* belongs to the mesozoic or tertiary age. It is an imperfect coal, formed later in geologic time than the true coals, and of much less value. It contains a large percentage of water, oxygen, and mineral impurities, and its heating power is only one-half or two-thirds that of bituminous coal. It wastes much in handling, is usually open-burning, does not produce firm coke, and the proportion of volatile matter is large. The lignitic formations are very extensive and are widely distributed over the earth where the carboniferous formation is not found. They are abundant in the Western United States, and almost all the coals of Asia and Eastern Europe are lignitic.

Peat is the partially decomposed remains of small plants, such as grasses, sedges, mosses, ferns, rushes, reeds, etc., which have accumulated in swamps and marshes. Its formation is mostly confined to high latitudes. It is common in Scotland, Ireland, North Germany, Holland, Bavaria, and parts of North America. That which is near the surface and more recently formed is spongy, brown in color, and differs but little in composition from the vegetable matter from which it is formed. In the lower and older portions of the beds it is black, dense, sometimes shiny, even approximating to lignite and coal. Its heating power is even less than that of lignite, but it is found very useful for heating dwellings, ovens, etc.

On the supposition that coal is of vegetable origin, the tables below show how the varieties are successively derived from wood by the elimination of oxygen-hydrogen and car-

bon, leaving a final residue of carbon. The following are approximate formulæ:

Vegetable matter, cellulose.....	C ₃₆	H ₆₀	O ₃₀
Bituminous Coal.....	C ₂₆	H ₁₀	O ₂
Anthracite Coal.....	C ₄₀	H ₈	O
Graphite.....	C	Pure.	

In which C stands for carbon, H for hydrogen, and O for oxygen. In the following table, taken from Le Conte's Geology, the proportions are given with reference to a fixed amount of carbon, and the loss of hydrogen and oxygen is made more apparent:

Kinds.	Carbon.	Hydrogen.	Oxygen.
Cellulose.....	100.00	16.66	133.33
Wood.....	100.00	12.18	83.07
Peat.....	100.00	9.83	55.67
Lignite.....	100.00	8.37	42.42
Bituminous Coal.....	100.00	6.12	21.23
Anthracite.....	100.00	2.84	1.74
Graphite.....	100.00	0.00	0.00

The following paragraph concerning the derivation of the word *coal* is taken from the Encyclopedia Britannica: "The root *kol* is common to all the Teutonic nations, while in French and other Romance languages, derivations of the Latin *carbo* are used, e. g. *charbon de terre*. In France and Belgium, however, a peculiar word, *houille*, is generally used to signify mineral coal. This word is supposed to be derived from the Walloon *hoie*, corresponding to the medieval Latin *hulloe*. Littré suggests that it may be related to the Gothic *haurja*, coal." Webster gives Anglo-Saxon, *col* or *coll*; New High German, *kohle*; Dutch, *kool*; Swedish, *kol*; Danish, *kul*; Low German, *kaal*, akin to the Latin *calere*, to be hot.

THE VEGETABLE ORIGIN OF COAL.

There are many reasons for believing that coal is of vegetable origin. Some of them are as follows:

1. We know of no other adequate source of carbon and hydro-carbons.
2. The remains of an extinct vegetation are always found associated with the coal-beds. Roots, stumps, trunks of trees, leaves, and stems are found in the greatest abundance

in the underclay and the overlying shale, as well as in the midst of the seam itself.

3. These remains, while they have usually become petrified, are still frequently themselves changed to coal, at the same time retaining their original form and structure.

4. Microscopic examination even of the hardest anthracite, shows the peculiar cellular structure of vegetable material.

5. The carboniferous flora is the most abundant and the most perfect of all fossil floræ. About one-fourth of all the species of fossil plants belong to the coal measures. Of such a mass of vegetable matter it is not unreasonable to suppose that a good portion of it should become carbonized, especially since we are able at the present day to observe the entire process of peat-formation.

6. As has already been shown, a gradual transition is observed from wood through peat, lignite, and bituminous coal to the hardest anthracite, and even to graphite itself.

If any one doubts the vegetable origin of coal let him visit a well-opened coal mine, and observe in the shale of its roof the huge trunks of trees and the magnificent fern fronds which everywhere cover it and he will doubt no longer. Animal matters have in all probability contributed slightly towards the formation of coal.

PROCESS OF FORMATION OF COAL.

We will briefly refer to the chemical changes which probably took place in the formation of coal from wood. In the usual forces of decay in contact with the air a portion of the carbon of the wood unites with the oxygen of the wood, forming carbonic di-oxide ($C O_2$), and the hydrogen of the wood unites with the oxygen of the air to form water ($H_2 O$). While, therefore, one carbon atom is lost two oxygen atoms and four hydrogen atoms are removed. The result is a final residue of pulverulent carbon. The following table from Le Conte's Geology illustrates the change:

Cellulose.....	C_{36}	H_{60}	O_{30}
Decayed.....	C_{35}	H_{56}	O_{28}
More decayed.....	C_{34}	H_{52}	O_{26}
Final result.....	C_{21}		

There are indeed certain portions of coal-beds whose characters indicate that they have been formed in this way.

Out of contact with air the decomposition is quite different. Under water it is about as follows: Since the air is excluded the elements must react upon each other alone. Carbon and hydrogen unite to form marsh gas (CH_4) or other hydro-carbons. Carbon and oxygen unite to form carbonic di-oxide (CO_2). Hydrogen and oxygen unite to form water. By the elimination of varying amounts of carbonic oxide, water and marsh-gas substances may be obtained identical in composition with all the varieties of coal. The final result is again carbon or graphite. This decomposition is going on now in stagnant ponds which contain vegetable matter. On stirring, the mud bubbles of gas arise, which are a mixture of carbonic di-oxide and marsh gas. The change in the coal continues even to the present day. Carbonic di-oxide and marsh gas are constantly being given off in coal mines. The former is called *choke-damp*, and produces death by suffocation. The latter is called *fire-damp*. It forms an explosive mixture with the air, and is the cause of the terrible explosions which often occur in the mines.

There is a loss of three-fourths of the wood in the formation of bituminous coal and five-sixths in that of anthracite. There is a further reduction by compression, and it is estimated by Dana that it took eight feet in depth of compact vegetable matter to make one foot of bituminous coal and twelve feet to make one of anthracite.

The formation of coal has been then somewhat as follows: Luxuriant vegetation covered the earth. Masses of vegetable debris 10 to 100 or more feet in thickness were deposited in marshes. The region subsided, the sea again prevailed, and a layer of sandstone, limestone or shale was deposited. The land then rose slightly above the level of the sea, and a new marsh was formed covered with vegetation. This operation was repeated until in some cases many beds were formed. At one point in Nova Scotia there are 81 seams. In South Wales there are 100 seams, 70 of which are worked, and in Westphalia there are 117 seams. The thickness of a seam depends upon the length of time between

a subsidence and an elevation. It varies from a fraction of an inch to many feet. The usual workable vein is 3 to 4 feet. The coal of the large veins is not so good, being mixed with much rock. The Pittsburgh vein is 8 feet thick; the mammoth vein at Wilkesbarre, Pa., is $29\frac{1}{2}$ feet thick, while one in Nova Scotia is $37\frac{1}{2}$ feet thick.

IMPURITIES IN COAL.

The excellence of a coal depends upon its freedom from incombustible mineral matter. Coal is said to be pure when it contains only the mineral substances of the vegetable matter from which it was derived. Vegetable substances contain from one to two per cent. mineral matter. Since there is a considerable condensation in passing to the state of coal, we may place the necessary amount of these matters at five to six per cent. Such coals are called pure, and are comparatively rare, being usually found in the center of veins not more than three feet thick.

The sources of other impurities in coal are the sand and mud which may have been deposited with the plant-remains and iron compounds. Coals that give less than 20 per cent. ash are good burning coals. Coals that give 30 to 40 per cent. ash are useless. We then have all gradations through coals containing 70, 80, 90, etc., per cent. ash, to pure shale, which has no combustible matter in it. Coal may also contain imbedded boulders.

The second source of impurity is iron pyrites or iron sulphide. This occurs more or less in all coal, and when there is much of it it injures the coal very seriously. It occurs in nodules and lumps as well as being often disseminated through the whole, and makes the iron clinkers in our stoves and grates. For the origin of this pyrite, see iron ore below.

IRON ORE.

Beds of iron ore are made through the agency of plants. All soils contain ferric oxide. This is insoluble in water and gives the red color to soils, clay, and rocks. In the presence of decaying vegetable substances ferric oxide loses a portion

of its oxygen and becomes ferrous oxide. This ferrous oxide unites then with any acid that may be present. The waters which percolate through the soil contain carbonic acid, and hence there is formed ferrous carbonate. This is leached away and carried into the lakes and marshes. Here it is deposited in one of two ways. If the water evaporates away and leaves the carbonate exposed to the air, it is reoxidized and deposited again as insoluble ferric oxide. It is thus that the red deposit is found about chalybeate springs, and it is in this way too that the ordinary beds of iron ore have been formed. If the carbonate is not exposed to the air, and is in the presence of decomposing vegetable matters, oxidation is prevented and it is deposited unchanged. The same conditions then that favored the formation of coal led to the deposition of iron in the form of the carbonate. It is a fact that beds of carbonate of iron or siderite always accompany beds of coal. Indeed the greater part of the iron that has been produced in England has come from the coal mines.

The pyrites or iron sulphide found in the coal had a similar origin. Ferric oxide is reduced to ferrous oxide, as before. This, then, unites with the sulphuric acid of the soil to form ferrous sulphate (copperas), and is leached away and carried to the coal marshes. There it is deoxidized by the disintegrating vegetable matter and deposited as solid iron sulphide. On being exposed to the air the reverse operation takes place. Oxygen is again taken up and the ferrous sulphide becomes ferrous sulphate, a powder, and hence the coal falls to pieces. This is the reason that coals slack which contain much pyrite.

THE CARBONIFEROUS AGE.

We are now able to understand the conditions which prevailed during the carboniferous age.

1. Large tracts of land were near the level of the sea, so that they were in the form of marshes, partly submerged, and subject to inundations from the sea at irregular intervals. The proof of this may be found in the following considerations: (a) The plants found are such as usually grow in wet and marshy grounds. (b) Coal-beds are generally composed

of several seams, with stratified rocks between them. These rocks have been deposited by the agency of water and contain marine shells. (c) The coal itself may be stratified and the adjacent shale is always evidently so. (d) We have already seen that water was necessary to the preservation and carbonization of the vegetable matter. Exposed to the air it would have decayed and fallen to dust. (e) There is reason to believe that most of the coal was formed *in situ*, and that the trees rested where they fell. The underclay is filled with roots and stumps, and the delicate parts of the plants are preserved in such a manner as to preclude the idea that they had been transplanted to a distance from where they grew.

2. These level areas and marshes were covered with a vegetation whose denseness and luxuriance have no parallel at the present day. Even the jungles and forests of the tropics are far inferior to it.

3. The atmosphere was highly charged with water and carbonic di-oxide. As to the presence of water, it is only necessary to refer to the fact that vegetation can only thrive in a moist atmosphere. The sky must have been much clouded and heavy rains were frequent. Again, the carbon of plants comes directly from the air, while it is only the animal matters and nitrogen that are derived from the soil. In order to support such a vegetation it was necessary that the atmosphere should contain a much greater amount of carbonic di-oxide than it does at the present day. The vegetation acted as a vehicle to transfer the excess of carbon from the air to the earth. In confirmation of this, also, it is an observed fact that the air-breathing animals did not in general appear until after the carboniferous age. They could not have lived in the damp and impure atmosphere that preceded it.

4. A warm, temperate climate prevailed, extending even to very high latitudes. The temperature of the earth must have been much more uniform than it is now. The plants of the coal period are such as grow in a warm climate, and luxuriant vegetation is now found only in the tropics. The cause of the warm climate is no doubt to be found in the

low level of the land and the condition of the atmosphere. The surface-heat of the earth is now almost wholly due to the heat of the sun. This passes through the atmosphere in the form of what is called *light heat*. To this light heat the atmosphere is almost transparent, so that a very small part of it is absorbed, and hence the air is not perceptibly warmed by it. This same heat is radiated from the surface of the earth in the form of what is called *dark heat*. To this dark heat the atmosphere is more or less opaque. It, therefore, absorbs the heat and is warmed by it. The atmosphere thus acts as a blanket to the earth, permitting the heat to pass in, and at the same time retarding its radiation into space. Now it is an observed fact that nitrogen and oxygen are almost transparent to this dark heat, while carbonic di-oxide is almost opaque to it. The warmth of the atmosphere is then almost wholly due to the carbonic oxide in it. It is easy now to understand how an atmosphere so heavily charged with carbonic di-oxide as was ours during the coal period should cause a warm climate. Furthermore, the earth was much of the time wrapped in clouds, and these too prevented the radiation of heat into space and helped maintain the elevated temperature.

COAL MINING.

It is estimated that there are in the United States and Nova Scotia 120,000 square miles of workable coal, while all Europe furnishes only about 100,000 square miles. The coal is more favorably situated for mining in the United States than in any other country. In Europe the general movement of the coal-beds since their formation has been downward; so that they are now in many places thousands of feet below the surface. Mining such coals is a serious business. It is not uncommon for the first bushel of coal taken from a new mine in England to cost several hundred thousand dollars. In America it is quite otherwise. The coal-beds have been upheaved and are found cropping out of the sides of the hills and mountains, as in Pennsylvania and Tennessee, and there is nothing to do but dig it out. The first bushel of coal here costs but a half hour's labor with

a pick. In places on the great prairies of the West the coal lies at the surface, with at best but a few feet of overlying rock.

We cannot here discuss the process of coal mining, but may add that the annual output of coal in Europe and America is roughly estimated at 400,000,000 of tons. Of this the United States produces about 100,000,000 and England 150,000,000. It is proper also to say that the mines in the United States are so far but barely opened. Their true wealth cannot yet be estimated. There are also immense beds of lignite in the far West, of which our knowledge is slight.

THE LIMIT OF COAL SUPPLY.

Abundance breedeth waste. Coal is used with an extravagance which presupposes an unlimited supply, and the question of exhaustion is quite apropos. Fertile sources of waste are the open grate in our houses, the smoke from engines, and the coke making process. Fully one-third of the heating power of the coal is thus wasted. In the manufacture of coke, especially, all the volatile matters are lost and a portion of the carbon is consumed. It is only in England, where the coal-beds have been most thoroughly worked, that the question of exhaustion has become serious. America has coal for thousands of years to come. It is estimated that there are yet in Great Britain, within the workable limit of 4,000 feet, more than 130,000 millions of tons of coal. The present output is about 130,000,000 of tons. At this rate the supply would be exhausted in 1,000 years. But the annual production is increasing at the rate of 3,500,000 of tons. Allowing a continual increase of this amount, England's coal would last only 240 years. As the coal becomes scarce, however, the rate of increase of production will diminish, so that 300 or 400 years may be regarded as the practical limit. For lack of data such an estimate cannot be made for the United States, yet since we have reason to believe that we have ten times as much coal as England has, we may feel safe in conjecturing that our supply will last 3,000 or 4,000 years. So the present generation need not be concerned about their fuel supply. Yet it is but the part of

humanity for us to provide against waste, keeping in view the interests of future generations.

TELEOLOGICAL VIEW OF THE SUBJECT.

The sun is the earth's great source of energy. Were it to cease to shine life would disappear. Plants would wither and animals would die. The sea would become solid and the globe would soon be lifeless, bleak, and desolate. The sunbeam is the great vivifier and the moving power of all activities, natural and human. It regulates the seasons and gives us day and night. The tempest, the rain-storm, the earthquake, the thunderbolt, running trains, and gathering assemblies; yea, even the thoughts that move the busy brain and the emotions that stir the soul, are but reflections of solar energy. This energy is gentle and cumulative. It flows through a thousand channels and gathers itself into reservoirs of wonderful potency. The avalanche, the tornado, the conflagration, and the earthquake but mark the sudden release of the force that has been stored for years, perhaps for ages.

So it is with the coal-beds. They contain an immense store of energy which has lain buried for thousands of years, and is now gradually flowing out in the many industries of life and is ministering to our comfort and well-being. Whence this store of energy? The sunbeam gave it to the plant and the plant laid it down in the bed of coal. By one process a threefold object was attained. The air was relieved of its excess of carbonic di-oxide, and in consequence the climate became cooler and the atmosphere less moist, and thus the earth was rendered fit to become the abode of man. In the second place, the coal was formed to furnish man his fuel. In the third place, this same little mysterious sunbeam placed the iron beside the coal which was to smelt it. In these three facts are plainly seen adaptation and design. To-day vegetation is no more than sufficient to supply the wants of man and animals. Man's demands have even gone beyond it and he has had to draw upon the coal for fuel. Why was the surplus vegetation of the carboniferous age

converted into coal? Why was the coal deposited beneath the ground to insure its preservation? Why do iron-beds and coal lie side by side? Why are coal and iron, which were made in remote ages past, so exactly suited to the necessities of man? Why was the atmosphere purified and rendered so fit for the use of man? To my mind, the only intelligent answer to these questions is that there is a purpose and design running through the whole. Such adaptations cannot come by chance. Granted that they be natural, what does nature do but carry out the will of Him who made nature? There is comfort to us in the thought that when the Spirit of God was moving among the dismal coal forests it was looking to the good of our unworthy race. This thought gives strength to the assurance that He who does not let a sparrow fall without his knowledge, will not forsake nor neglect his children that he has purchased with his blood.

J. I. D. HINDS.

ART. VIII.—PRESIDENT T. C. ANDERSON, D.D.

THE following are the addresses delivered upon the occasion of the exercises in memory of the late T. C. Anderson, D.D., formerly President of Cumberland University, on the evening of the 31st of May, 1882, in the University Chapel, Lebanon, Tenn. It had been arranged and announced sometime before that during the Commencement exercises of the University a memorial meeting would be held in honor of Dr. Anderson. The alumni generally were invited to be present, but especially those who were students in the University during the long and successful presidency of Dr. Anderson. Many of the old students were present and a large concourse of citizens. President Anderson held a high place not only in the estimation of the students but of all who knew him. After the opening exercises, the following addresses were delivered:

ADDRESS OF J. C. PROVINE, D.D.

The circumstances calling us together this evening are impressive, deeply impressive. We are here in respect to the memory of a great and good man who has fallen in our midst; one who has recently exchanged the toils and duties of time for the rest and rewards of eternity; a man whose memory is cherished by thousands, and whose name is intimately blended with the history of the Cumberland Presbyterian Church, and more especially with the history of our institutions of learning. Tributes of respect to the memory of the departed have been common in all ages and countries of the world, especially among those nations morally and intellectually elevated. These tributes are but the spontaneous offerings of warm hearts, in which ever dwelleth a love of the true, the good, the beautiful. Moral excellence, whether seen in friend or foe, in old or young, in the learned or untaught, should ever have its meed of praise. For those who by personal effort have attained to high positions of

moral and intellectual excellence, there need really be no eulogies pronounced. Their work and labor of love will be for them a monument which time will never destroy. A man's life bespeaks his worth. The part he acts in the great drama of human affairs discloses his true character, and it is thus that the claims which he has upon the consideration and regard of his countrymen is made manifest.

The subject of the remarks that follow, the Rev. Thomas C. Anderson, D.D., was a native of Sumner county, Tenn. His ancestors for many generations were members of the Presbyterian Church. He was nurtured under the foster-care and supervision of that great and useful people. In an article written by him some years since, which has never been published, I find the following: "I am the son of a Presbyterian minister. My mother and several of my older brothers and sisters and all my near relatives that were connected with any Church were Presbyterians. The first sermon of which I have any recollection was delivered by that celebrated Presbyterian minister, the Rev. James McGready. His solemn expression of countenance and the thunder of his deep-toned voice still live in memory and will follow me to the grave. The pastor of the church of which my mother and family were members was a grave, conscientious, consistent Presbyterian, a zealous and faithful minister of Jesus Christ. The scenes that transpired under his ministry during the *earthquake revival* of 1811 are as vivid in memory as the transactions of yesterday. It was then, while the earth trembled and the solid ground beneath my feet rolled like billows, that I offered my first prayer to God."

With such early Presbyterian training, we would expect a life of consistent morality, if not of Christian piety and godliness. But notwithstanding the early advantages he had for moral culture, he had, as we find in the article alluded to, great difficulty in formulating a satisfactory theological platform. Calvinism, on the one hand, and Arminianism, on the other, were to be avoided. His attention was, therefore, turned away from human creeds to the Bible, the great standard of truth, and with such a directory it is not at all astonishing that he became a Cumberland Presbyterian.

But the brief time allotted does not allow us to dwell on his early history, which is doubtless replete with events and incidents both interesting and instructive. With an earnest desire to be useful, and with a fixed determination to overcome all the obstacles that seemed to loom up in the future, he entered upon the arduous labors of preparing himself for the holy ministry, and this *he did* without aid from any quarter. Such self-reliance, such indomitable courage will always succeed, and upon such who thus rise to eminence through personal effort we may always rely for stability and firmness as Christian soldiers in the battle-struggle of life. At the age of thirty-two he occupied a professor's chair in the only institution of learning then belonging to the Cumberland Presbyterian Church, and while thus employed he was licensed a probationer for the holy ministry. As regards his initial efforts in the pulpit we know but little. It is true, we were favored with the privilege of hearing him preach now and then, but it was in our early youth, when not sufficiently matured to form correct conclusions. He was not, as we have learned from others, an orator. His manner of presenting the truth was not calculated to hold entranced the curious multitude. The style of his sermons was not so polished as perspicuous, not so ornate as pointed. His manner of address was solemn and impressive. To present Christ and his great salvation was the great object of his ministry. As a preacher, he was as bold in his opposition to error as he was zealous in his defense of the truth. He was always more willing to win the wandering to the path of rectitude by kind words and gentle expostulations, than to awaken their fears by terrible exhibitions of divine justice. Though he failed not to exhibit the terrors of the law, yet he gloried in displaying the matchless mercy of the gospel. Again, as a preacher, as some one has said, he was impressive rather than eloquent. His enunciation was remarkably distinct, and his manner, without being violent, was earnest. He did not learn to preach in the schools. It was not the result of artificial training, not the fruit of scholastic discipline. He learned to preach in the cabins of the humble, upon the highway, and in the market-place, upon the hill-

top and in the valley low, as well as in the crowded city; yea, he learned to preach from the Bible. His delight was in the law of the Lord, and in his law did he meditate day and night. He studied logic with Paul, rhetoric with David, history with Moses and the evangelists, prophecy with Isaiah, and the christian graces with the beloved disciple, and the art of preaching with Him who spake as man never did.

As a private Christian, his character was without blemish. His fervent piety, his unaffected humility, his devotional frame of spirit, his resignation to the will of God under afflictions and bereavements under which he was tried, his cheerful reliance on the kind and watchful providence of God, his confidence in his precious promises, his contempt for the pomp and vanities of the world, all evince the fact that he was emphatically what he professed to be, a man of God.

But how strange and remarkable the providence of God! Surely

He moves in a mysterious way,
His wonders to perform!

In the strength of mature manhood, impressed with a laudable ambition for extensive usefulness, with a broad, inviting field opening up before him as a minister of Christ, the hand of the great Master is laid upon him. The pleasant as well as arduous duties of the pulpit are no longer his. The prospects for efficiency and much desired activity in the pulpit are blasted for a long future. But then it was the will of him who knew what was best, and to the behests of Divine Providence, as a meek Christian philosopher, he bowed, trusting that it would be overruled for the good of the Church. And doubtless the hand of God was in it, for ere it was long, instead of preaching to a congregation here and there, he was employed in training and preparing for the ministry a number of young men, many of whom have proven to be workmen that needeth not be ashamed. In his mind originated a plan for the first effort in his Church for a theological school. He introduced the important enterprise by voluntarily, without compensation, delivering lectures on

pastoral theology, continuing them through a series of years, until a regular theological department was established. It was my privilege to attend his lectures for two years or more, and I can truthfully say, for sound logic and practical usefulness I have never heard them excelled, either in the schools of our own or any other Church. Some of those whom he instructed in the duties of their holy calling, after years of usefulness, have laid aside their armor and have entered upon their reward. Others who were favored with his counsels are still with a strong arm holding aloft the banner of the Cross.

Thus the revered servant of God, like one of old, being dead, yet continues to speak. He started into existence an influence which will widen and deepen and gather force as it advances, until it will bear out into the great ocean of eternity a rich freight of redeemed souls. He has fallen, but the work he inaugurated will move on and still onward, and the records of eternity alone will disclose the blessed results. But with him personally life's labor is completed; the struggle is over; he has fought a good fight; he has kept the faith; has finished his course. His affliction was of long duration, yet he murmured not. He was at all times the potent Christian philosopher. When I visited him the last time, bidding him adieu, he said, "I am just waiting the call of the Master." It was not long. He has crossed over the river and with the larger number of his own family found "the long sought rest." But two remain to walk in his footsteps and to follow his example. Prompted by a sense of duty, but more especially by the purest and warmest affection, it was the pleasure of one ever to be with him, waiting and watching, caring for and comforting, and through all coming time it will be the source of the sweetest satisfaction that she was faithful to her trust, and through the tears of bereavement she can look aloft to a blessed reassociation in the beautiful home where the saints of all ages have been gathering and the angels love to dwell.

ADDRESS OF C. H. BELL, D.D.

Among the strong points of character which have emi-

nently fitted some men for valuable service in responsible stations in life, are found—

1. Individuality.

2. Force—mental energy; force in its strictest philosophical sense, which recognizes the fact that in mind alone is there inherent energy; that it is itself the cause of motion. For as in different finite minds there are different degrees of vigor, we are accustomed to say, This is a strong man; That is a feeble one. Individuality may be ever so well developed, yet there may be manifest weakness of character, owing to a limited measure of intellectual grasp—dullness of sensibility and irresolution.

3. The third prominent and essential trait of character, prophetic of worthiest achievements in human activities, is moral nerve under needed impulses, to erect and maintain a proper standard of living.

4. Broad sympathies.

To what extent the late Dr. T. C. Anderson inherited and developed in his long life of toil the foregoing features of noble manhood, is probably better known to others than to myself. I will only speak of him as he impressed me while a student in the University, leaving to others the duty and privilege of giving a sketch of his life; recounting his labors as a gospel minister and an author, and of portraying his domestic virtues. His individuality was certainly a marked characteristic. He was himself and nobody else, seeming never to try to play the part of others, but displayed individualism in personal appearance, in manner, in gesture, in tone of voice, in mind, and in temper. He did his own thinking and reached conclusions by his own chosen and direct methods. No one could imitate him. The broad smile, the hearty greeting betokened the natural, the true man, possessed of a genial soul. The matter and manner of his class-lectures were peculiarly his own. His chapel-prayers were simply inimitable. When other impressions have faded from the memory, many will recall those full soul-utterances of anxious desires for Heaven's blessings on the student-body.

With an aggressive mind and large amount of common

sense, President Anderson possessed admirable administrative qualities, becoming the chief officer of a young university struggling against many adverse influences, and God in his wise providence seems to have raised him up at the right time and to have given him grace to consecrate himself, with his many-sidedness, to noblest ends and for pursuing unselfishly his life-work in the interest of gospel truth and for the intellectual, moral, and spiritual well-being of his fellow-men; otherwise, and but for his stern integrity and sympathetic nature, like others similarly endowed with intellectual vigor and a powerful will, he might have gone through the world like Sir Artegal's iron man Talus, with a flail crushing and trampling down all opposition, having no lot or part in human infirmity. But in early life, having subordinated his heart, with his traits of individuality and native genius, to the peerless Christ and his heaven-born philosophy, he aspired to that elevated standard of Christian endeavor, apart from which no man can measure up to the greatest possible height of human excellence. "The bravest, noblest, and best of men give their lives for others and for the use of others."

But the most impressive recollections of this honored man's life relate to his broad sympathies of nature. Happily blended were his various characteristics. None so well as the students under his care knew and appreciated the width of his sympathy and its soulfulness. With all of his stern manhood, many a boy with an aching head and heart found a pillow on President Anderson's bosom; many a probationer for the gospel ministry, with trembling frame and quivering nerves, regained his vigor and manly fortitude through the encouraging counsels of the resolute President. Not until the records of time are unfolded in the light of eternity will the unselfish devotions, the mental strain, the heart-anxiety, the harassing cares, and sacrifice of personal ease of him whose life-labors are now under review, be fully known; nor will it be possible till then for those who enjoyed his benefactions to fully bestow the full meed of praise on him whose head—blessed be the Lord—now wears the crown duly placed there by seraphic hands God-bidden. Faithful labor receives its reward.

Many a time would the classes in the University have been depleted and the plane of the life-labors of desponding students have been lowered but for the cheering words, "Courage, my noble, struggling boy; upward; onward to victory." We ascribe honor to the name of our beloved President, because he, through grace given, made himself honorable. We love him for his personal sympathy, and revere him on account of his able administration and his learned, pious, and faithful instruction. We fondly cherish his memory, because he honored and made all the more honorable, through his genius and magnanimity, the grand old institution so dear to our hearts.

ADDRESS OF J. M. GILL, D.D., OF ELKTON, KY.

In the year 1849, and on the 13th day of November, I entered Cumberland University as a student, at which time I became acquainted with Rev. T. C. Anderson, who was then President of the University. At first he impressed me as a man of great firmness and strong will: in this I was right; but I thought him a little austere: in this I was wrong. While he possessed appropriate dignity, he manifested a deep interest in his work and kindly feelings toward all the students of the University. In his firm, care-worn face there was always an expression of benevolence and good will, which at once relieved the fears of the most timid and became attractive to all. Daily intercourse with him so familiarized his pupils with those noble impulses and generous emotions which characterized his whole conduct, that they could not but respect and love him.

As an instructor he had few equals. He had the happy faculty of arresting and holding the attention until he could impress the mind with his own as well as the thoughts of the authors whose text-books were used in the daily recitations, the meanwhile entertaining his students with strong figures and striking illustrations, thus making the recitation a pleasure rather than a task.

Dr. Anderson was a man of strong faith in God's holy word, and very forcible in his vindication and presentation of truth. He lived in the full discharge of the duties of to-

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day, and also as seeing that which is invisible. When called upon, he expressed his opinions freely and with great earnestness, but with marked deference to others who might differ with him. In all his teaching, he impressed the pupil with the thought that the great work of life is to do good. I had the pleasure of listening to his lectures on Bible history and revealed theology for more than five collegiate years, and I can truly testify that each lecture left the listener anxious to hear the next. As he progressed in his series, he imparted his thoughts with so much force and clearness that none could fail to understand. His style was at once pleasing, perspicuous, even terse. He never left his pupil in doubt as to his meaning, and very frequently he enunciated his propositions and expressed his thoughts in such an array of "picked and packed words," accompanied by a corresponding zeal, that he not only entertained and pleased, but powerfully impressed his pupils.

Such a man, occupying a central position, as he did, could not, and he did not fail to send abroad influences for good which are still deepening and widening with accumulating force, whose final results eternity alone must reveal.

Not a few love his memory and honor his name. Peace to his ashes and long live his memory!

ADDRESS OF PROF. A. H. BUCHANAN, OF LEBANON.

As has been announced, we meet this evening to pay our respects to the memory of one to whom some of us are in many senses indebted, and we would certainly be very ungrateful if we could not each find enough in our hearts to claim your attention for the space of ten minutes.

When the Christian dies his friends in vain concern themselves as to his future state, but finite beings necessarily fall infinitely short in their estimate of its glorious realities. The heart of man cannot conceive "the things God hath prepared for them that love him." Their irreparable loss, as it is termed by short-sighted, ephemeral humanity, is his everlasting gain, and the confiding child of our Heavenly Father should neither murmur nor complain at his providence. The real duty of the survivors is to look at the heritage left them in the life that

has closed. Each is entitled to a "life estate" therein. The world is to be the heir apparent to whatever is left it in the lives of all of us, and demands of each a good estate, whose magnitude, paradoxical as it may seem, is determined by the great number of heirs. God never meant that these lives should be blighted and blasted things, to poison and pollute the hearts and homes of those who come after us, a proposition that every sane mind, whatever its creed, can but accept. Whether we will or not, the world must inherit our lives, good or bad, "for none of us liveth to himself, and no man dieth to himself." What a fearful responsibility this fitful life brings with it! If the administrator finds the estate of a deceased parent bankrupt and worthless, the heirs may suffer hunger and want for a few short years and that is the end of it. Not so when the world administers upon our estate, bankrupt and blighted morally by a life of degradation. It will continue to work like a leaven of evil upon the hearts of coming generations, perhaps for ages. History furnishes unlimited testimony to this fact.

We are very careful to get our shares in a moneyed estate, and forget often it is the price of the soul of him who accumulated it. The world is far surer of its share in what our lives may leave it, especially if that is "the price of blood." Man's life cannot be estimated in dollars and cents, neither does the money value of the property he leaves determine whether his life has been a success or failure, the world's opinion to the contrary notwithstanding. The millionaire's influence may be most degrading and pernicious. "Money," good in its place, "perishes with its using," and "riches take to themselves wings and fly away." With the wealth of Cræsus, one's estate may be worth infinitely less than that of Lazarus or the "Widow's mite;" and no man dies poorer than he who has lived for nothing but money, though a millionaire. Earth's balance sheets will fail to pass the great Court of Assizes. There the issue will be, What have you done for God and your neighbor?

By the true standard, then, what is the value of the life of our venerable father whose memory we would honor tonight? I do not think this world will ever know. Such

estimates cannot be made out perhaps until the great final reckoning. Doubtless many for whom stars are set in his crown met him at the gate of the beautiful city. Hundreds yet, from all parts of this Southern country, whose characters he has aided in moulding and polishing, after they shall have finished the harvest for the ingathering of which his spirit and influence have helped to furnish them, shall go up to add to his crown of rejoicing. He was a true type of the Christian gentleman; the same in the home circle, among his neighbors, in the Church, in the world; as firm in the faith as the limestone rocks in their strata beneath his Middle Tennessee home, and so impressed every one who knew him. You understood the meaning of his yea and nay, his professions of interest and friendship, without suspecting or thinking to look for selfish motives.

As President of Cumberland University, he was universally beloved by the faithful and diligent, the wayward and wild; and no student long associated with him, could fail to receive impressions for good to last with his life. Very few of us, perhaps, who were his students, will ever know how much of the little good that may be in our characters is due to his influence. In his daily contact with the student, the man's religion made you feel its reality; his interest in your success made you look to him as a father; his kindness made you suspect you were his favorite. Always rejoicing in your success, sympathizing in your difficulties and discouragements, and grieving for your waywardness, he had such a hold upon the hearts of all that they rarely ever saw any fault in him. Even behind the severest reproofs, the most worthless recognized a kind heart yearning to save them; and whatever harsh things might be said, the remark generally followed, "He is right, I deserved it." The moral lessons we received were full of striking and pointed suggestions on the one thing for which life is worth living. His was an illustrious example that a teacher should be a good man, and he who makes no impression for his Master upon the heart of his pupil has lost an opportunity and failed in his mission.

The needy student never applied to him in vain. Once a

poor boy, apparently of but little worth, a candidate for the ministry, came seeking help, unable to educate himself. Dr. Anderson told him an elder of the Church expressed a desire to board a young minister of promise. With tears the boy replied, "If he judges by appearances he will not take me." The Doctor thought as much, yet through his intercessions, the elder decided to give him a trial. That boy is dead now, but became one of the most consecrated, efficient, eloquent, and useful ministers of the country, and Cumberland University has never produced his superior. Out of that rude specimen came forth a gem of the first water, that perhaps would never have blessed the world but for him. Year after year of his entire administration, the needy claimed and received his kind assistance, and went forth with the message of peace, through some of whom to-day he, though dead, yet speaks. Such investments as these yield a far better profit than bank stocks, and they are the only kind of "futures" that are legitimate and without risk. Such a heritage as he has left us is worth infinitely more to the world than will be those of its millionaires. When the hour comes in which the world and worldly things are seen in their true worth, I do not think any of us would be willing to exchange such a legacy for the whole of it.

No man ever did or perhaps ever will do more for his beloved institution, and the basis of that devotion to its interests was that it afforded him such a wide field of usefulness in his Master's vineyard. He lives to-day in the hearts and lives of men here and there from California to Virginia, and from the lakes to the Gulf, whose usefulness is more or less due to the good and true stamped upon their characters while under his care and influence.

One at least of the "greenest" boys that ever came to your town and University will never cease to cherish his memory gratefully and rejoice in his share of the heritage from the life-work of this Christian man. Let his epitaph be the words addressed by the Master he served to another, "He hath done what he could." Peace to his ashes, fresh laurels forever for his spotless, good name, and God's blessing upon the life he has finished.

ADDRESS OF M. B. DE WITT, D.D., M'KEESPORT, PA.

What I have to say on this occasion will be upon a part of the memories of this dear and grand man, on which those who have preceded did not and could not so properly speak from want of personal experience: I mean his home-life. Having been an inmate of his family for years during my literary and theological courses, I was made to feel the relation of a son to a father, and was admitted into much of the holy of holies of family communion. The deep tone of piety pervading his whole being and life gave character to all his relations and actions toward his children. A father's strong and pure affection was consecrated by that principle of love to God which controlled and adorned his conduct toward all men, and that affection was not rendered moody, or gloomy, or cold by the prevailing religious element, but, on the contrary, it was sanctified and softened, strengthened and brightened because he regarded its objects as God-given and immortal. His fatherly affection grew greatly in the direction of motherly devotion after the death of his wife, particularly toward two invalid boys, who were a constant and precious care upon his heart. No softer touch of the pillow, it seems to me, was ever given than by his tender hand in smoothing it down for little Mebane or Jimmie. No sympathizing heart could be found like "pa's" when Jimmie held up a little picture which he had painted in the long days of his confinement as an invalid. He was sure to smile on the unpretentious effort of the gentle boy's brush, and even to suggest a word of pleased approval. During all the long days and the longer nights of pain and weariness, his unceasing love cheered the home of his children, and made it attractive to the healthy and strong as well as sweet and bright to the feeble and sickly. Would that every home, even every *Christian* home in the land could find such a presiding spirit of genial and reverent affection when the dark shadow of a mother's loss is thrown across the threshold!

Coupled with the profound religious convictions and gentle affections of President Anderson in his home-life, was his superior judgment as the teacher of his children when young

and as their constant adviser as they grew older. He taught them in a winning way, not with the austerity of professional dignity and authority. It was a pleasure to learn from his lips at any time and place, so that a recitation in his room in the old university building was a treat, not a task. How much more this must have been so with his own children at home may be imagined. His "common sense" appeared in all manner of things, affecting the studies of a student of theology as really as the commands given his servant in common-place affairs of the household. Such a father must of course have liberal views of life in the best sense of the word, and consequently no narrow and unworthy ideas and sentiments emanated from the home-training of President Anderson. His children carried their perplexities and difficulties to him for help, with assurance that it would not fail to be given in a wise and pleasing way. He helped so that the person aided might learn to help himself in the best manner next time and afterwards. The goodness of his great soul laid a strong restraint on the bad tendencies of childhood and made it fear to do wrong because of the pain it would give and the self-respect it would lose.

Hospitality and easy urbanity were marked features in the home of President Anderson. His house was a charming center to a large circle of visitors to Lebanon in the grand old days of the past. A friend or stranger entering his doors and partaking once of his welcome would surely desire to return to repeat so delightful an experience. Freedom of manner, cordiality of spirit, politeness of address, wisdom of conversation, prevalence of piety, with abundance of comfort, made a most pleasing impression upon visitors and inmates of that representative Christian home. Moreover, what was of much importance was that no adventitious aids were employed to impart zest to the enjoyment or to give fullness to the hospitality. Naturalness and heartiness in form and act placed all persons at their ease and made a demand upon their best qualities of sociality. Indeed, in my judgment, it was a type of home-life which it would be very difficult practically to improve.

While he was President of the University there were al-

ways young men from a distance in his house, among them one or more preparing to preach the gospel. His influence on these opening minds, all of them, but especially upon those looking to the ministry, was most favorable to the production of happy results. The cheerful spirit, the deep tone of piety, the exemplary life, the studious habits, the conscientious discharge of all duty as seen in him, made profound impressions on susceptible natures and induced a strong desire to excel in the sacred calling. No young preacher with an appreciative heart could long remain in the charmed circle of his home-life without feeling that pure and God-like love was the great ruling power of his being. Need we wonder, then, that his influence to-day is widespread and deep?

" Ah ! how skillful grows the hand
That obeyeth love's cominand ;
It is the heart and not the brain
That to the highest doth attain,
And he who followeth love's behest
Far excelleth all the rest."

It should not be forgotten, among other interesting things, how very kind and considerate a master President Anderson was. He owned a number of slaves before the late war and he was certainly a humane master. He clothed comfortably and fed bountifully all his servants, and his demands upon their service were reasonable and fair. Indeed, if a fault were to be charged against him respecting this subject, it might be that he rather spoiled than oppressed his home servants. They enjoyed an easy time without doubt. His dealings with them were merciful and righteous, and such as tended to impress upon them the principles of Christian character by which he was governed.

Among the valuable recollections of his life, which was suggestive to me when living in his house and has ever since been, is the discriminating reading of books. He was fond of looking over the daily paper and of reading his weekly church paper, but he rather discouraged the taking of many large weekly papers because, he said, it would necessarily

take time from the more substantial matter contained in first-class books. He held firmly to the opinion that careful perusal of good books of various kinds makes the mental grasp stronger, the intellectual treasures and resources greater and richer, and the power of influence much more decisive and permanent. He was not a man of musty tomes, although he honored the classics and revered the fathers of the Church; but he read liberally in various lines of knowledge, keeping abreast of current thought, as far as practicable, in history, science, theology, and general literature and progress. He was one of the best informed men I ever met in the realm of modern discovery. Kane and Livingstone, Baker and Park, and all that splendid race of heroic voyagers and explorers were as household friends of his, and he could make the pleasing hours fly in telling of their wonderful deeds of daring and endurance. Besides, he was not insensible to the value of adventures of another class—those of imagination in the vast world of fiction. He believed that such a marvelous representation of the Christian life as is contained in Bunyan's *Pilgrim's Progress* is capable of great usefulness to men, and that such a work of the novelist's art as is found in the *Heart of Mid-Lothian* is not only to be admired for the perfection of its ideal and the beauty of its execution, but to be enjoyed for the truth it contains and the benefit it imparts. He discriminated carefully here as in other departments of literature, that he might encourage the good and pure and discountenance the unworthy, however splendid. And such reading had the further limitation of being exceptional and recreative in hours of restfulness from life's serious work. It came in exactly as a good story did now and then, or as a piece of humor which lightens and brightens the spirits without casting shadows of impurity or giving stings of bitterness.

Before concluding, I must be allowed to remark that the family worship in President Anderson's house, when he led the service, was always peculiarly impressive and beneficial. His prayers everywhere were matters of great interest to all who ever heard them, but if any difference can be made in my mind, it must be that his prayers at family worship were

sweeter, more gentle, more pleading, more direct, more like talking face to face with God than elsewhere. It was communion with the best of friends, one far wiser, greater, higher, but still very near, very dear to the soul, under the proper restriction of deep solemnity, mingled with implicit trustfulness and glad sense of Heaven's graciousness.

Appropriate remarks were made also by Hon. E. I. Golladay and others in reference to the life and works of this great and good man.

K.

ART. IX.—LITERARY NOTICES.

THE SCHAFF-HERZOG ENCYCLOPEDIA.—This Encyclopedia by Dr. Schaff was suggested by the *Real-Encyklopädie für Protestantische Theologie und Kirchi*, edited by Drs. J. J. Herzog, G. L. Plitt, and A. H. Hauk (Leipzig, 1877, sqq.). Dr. Herzog began the work in 1854 and completed an edition in 1868 in twenty-two volumes. A second edition is now in course of preparation, as we understand, "and will be completed in not less than fifteen volumes."

The *Real-Encyklopädie* is perhaps the most thorough and scholarly work of the kind ever published, but it is especially valuable to the Germans. Dr. Schaff has taken this work, by permission of the authors and publishers, and adapted it to the wants of the English, and especially the American people. It is not to be a translation of the German work. That would not meet the wants of the American student. Many questions important to us are left out altogether, and many others, taking much space, are of very little interest or value except to the Germans. Dr. Schaff, therefore, has made use of all that is of special value to American students, and supplied the wants in this direction not given in the original work, while he has left out all not of interest to us. It is to be completed in three volumes of about 850 pages each, about the size of the *Britannica* volumes. The first volume only has been printed, the others to be brought out during the year. The first volume promises the best work of the kind ever published. It includes all questions relating to religion, theology, ecclesiology, and biblical literature, and all men great in any of these departments up to the present time. It is so condensed, yet so full and accurate, that the price brings it in the reach of almost every student, and especially every preacher, and none can very well afford to be without it.

No American is so well fitted for such a work as Dr. Schaff, and perhaps no other American scholar has the facilities for such a work. He has drawn largely upon Christian scholars

in this country and in Europe, and gives credit for all assistance rendered. Subjects relating to particular denominations of Christians have been furnished by some one belonging to that denomination, so that all are fairly and justly represented. For instance, the article under the head of Cumberland Presbyterians was furnished by our own Prof. R. V. Foster.

The work is published by Funk & Wagnall, New York, and will be sold in cloth for \$6 per volume. Thus for \$18 any preacher or religious reader can get just what he needs in the encyclopedic line. We predict a large sale for this work, as it is compelled to become very popular with all classes. It is of itself equal to an ordinary library upon these subjects. No preacher can get so large a return in books for so small an outlay in money. We unhesitatingly advise our brethren to write at once to the publishers and arrange to get the volumes as they come out. K.

THE LAND AND THE BOOK, by William M. Thomson, D.D. Published by Harper & Brothers, New York.

Through the especial kindness of Dr. Thomson, we are permitted to have upon our table this valuable work. The present revised edition combines both volumes of the older edition in one volume, and makes a book of 650 pages. It has been most handsomely gotten out by the Harpers, who deserve great credit for enterprise and skill in the publication of such works. It is not an "over-drawn picture" when we say to our readers that in our judgment this is by far the best book on the Holy Land ever written. We unhesitatingly advise every one who can to place this book in his library. It is very beautifully illustrated with 130 cuts and maps. It contains a large and very accurate map of the Holy Land, and also one of the Lake of Tiberias or Sea of Galilee, an index to Scripture texts illustrated, and an index to names and subjects. In this day of earnest Bible study there is a growing desire to know more and more about the land where the Saviour of the world lived and walked and suffered and died, and every Bible student will want to read from the travels of others in that land; therefore we advise

them to get this book. To the intelligent tourist, the devout believer, and the student of the Bible the entire country from Bethlehem to Dan, and from Dan to Hermon, the mount of transfiguration, and from there to the coasts of Tyre and Sidon is invested with unique and unparalleled interest.

From the preface to this late edition we take the following: "To picture the scenes and scenery of the Holy Land, and portray the manners and customs of the present inhabitants that illustrate the Bible, is the main object of this work. But to do that aright one must have seen and felt them, and this the author has done through many years of vicissitude and adventure, and whatever of life and truthfulness there may be in his pen-pictures is due to that fact. Where he has been he proposes to guide his reader, through that 'good land' of mountain and vale and lake and river; to the shepherd's tent, the peasant's hut, the palace of kings, the hermit's cave, the temple of the gods; to the haunts of the living and the sepulchers of the dead: to muse on what *has been* and converse with what *is*, and learn from all what they teach concerning the oracles of God. A large part of these pages was actually written in the open country. On seashore or sacred lake, on hill-side or mountain-top, under the olive or the oak, or the shadow of a great rock, there the author lived, thought, and wrote; and place and circumstances have no doubt given color and character to many parts of the work—the Bible, at once his guide, pattern, and text, is pervaded with the air of rural life."

R.

A CONCISE ETYMOLOGICAL DICTIONARY OF THE ENGLISH LANGUAGE, by Rev. Walter W. Skeat, M.A. New York: Harper & Brothers. 1882.

This is a concise work but a valuable and interesting one. There is no more curious philological question than that of the origin of words or names. How does it happen, for instance, that English-speaking people call the moon *moon*, and not by some other name? Would it not have done just as well had they called the human race *tree* instead of *man*? Wherein consists the significance of the English names which things now bear? It is the object of this Etymological Dictionary to answer such questions as these, in so far as it is now possible to answer them. "Moon," for example,

comes from an old root which meant a measure. The luminary of the night was the first time-measurer or clock, hence it was called "moon." So is the origin of many other words attempted to be accounted for.

The book is, as it purports to be, strictly etymological in its character, and hence cannot render it unnecessary to have a copy of Webster or Worcester; while it is also true that both Webster and Worcester are unsatisfactory in the domain of etymology. If any one is curious to know the most probably correct answers of such questions as those above given, let him procure a copy of some such work as that of Mr. Skeat's.

F.

RECOLLECTIONS OF ARTHUR PENRHYN STANLEY, Late Dean of Westminster, by George Granville Bradley, D.D., the Present Dean. New York: Charles Scribner's Sons.

Undertaking to comply with a request made by the Philosophical Institution of Edinburgh to deliver two lectures on the life and character of his intimate friend and predecessor, Dean Stanley, the author of the volume before us soon found so much matter ready at his command that he was forced to deliver three instead of two lectures, and this book is made from these lectures. While not assuming the proportions of a biography, yet from his life-long friendship and closely-intimate relationship with Dean Stanley, the author has given to the world a volume that will be gladly welcomed and greatly appreciated. By all those who have known something of this great man—and who has not?—this little volume will be sought and perused with great delight. It is brought out in the excellent style of the well-known house of Chas. Scribner's Sons.

R.

PROGRESS OF DOCTRINE IN THE NEW TESTAMENT, Considered in Eight Lectures delivered before the University of Oxford, on the Bampton Foundation, by T. D. Bernard, M.A., Rector of Walcot. New York: Robert Carter & Brothers.

This work was originally republished in this country some sixteen years ago, but has long, we believe, been out of print. It has been recently brought to light again by the Messrs. Carter. It consists of eight lectures, the first of which is devoted to the New Testament, and in which the author

opens up his subject. The following are devoted to the Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse. But to say this gives one only a very faint idea of the merits of the book. It ought to be in the hands of every minister of the gospel and student of the New Testament. To the intelligent and appreciative reader there is not a dull sentence in it. The style is clear and the thought is worthy of the attention of every person. It awakens curiosity, satisfies reason, and strengthens faith. It first came to our hands several years ago, and we are glad to recommend this new edition to all the readers of this REVIEW. F.

NOTES ON THE BOOK OF DEUTERONOMY, by C. H. M. John A. Whipple, 3 Hamilton Place, Boston, Mass.

The second volume, completing the notes on this book, has just been issued, and in calling attention to it, we desire also to mention the entire series, six volumes in all, covering the first five books of the Old Testament. These books, especially the first four volumes, have been so extensively read, and so favorably noticed by the press generally, that only a reminder from us will doubtless cause all our readers who have not yet done so, to get the books and read them. To the student of the Bible in search of truth, and the humble Christian in want of spiritual nourishment, these books will supply in a large measure the demands of each. We trust most of our readers have already supplied themselves with these invaluable books, and that all others will do so at an early day. Get the six volumes—"McIntosh on the Pentateuch." They may be had for less than five dollars. Address as above. R.

BIBLIOTHECA THEOLOGICA: A Select and Classified Bibliography of Theology and General Literature, by John F. Hurst, LL.D. New York: Charles Scribner's Sons.

This work is designed for the minister of the gospel, the theological student, the teacher of the advanced Bible classes, and the general reader of religious literature. It contains a classified list of books, with the names of authors and publishers, on systematic, historical, exegetical, and practical theology. But the classifications are sometimes faulty, and

the names of the present publishers are not in every instance given. If one wishes to study up on the hymnology of the Church, for example, he will find most of the few works on that subject named in this volume out of print, while others equally as good are not mentioned at all. It is a valuable work, nevertheless, and may well be in the hands of students who wish to know about the literature of the subjects they study. All the foreign works mentioned in it have been translated into English. F.

A SUNNY LIFE (American Sunday Library), by Robert Broomfield, is a delightful story, which any one may read with profit and pleasure as well. The author's concise yet most exhaustive preface, or prefatory note, we give as indicating the spirit in which the book is written. He says, "It is not the letter but the spirit of his life which this story would embalm. Thousands are now walking as near to Jesus as did he, for the Spirit moveth as it listeth, and the day of the Lamb's full triumph is yet to come. That it may prove an inspiration to all such is the prayer of the author." Published by W. B. Smith & Co., Bond street, New York. R.

QUIET CORNERS, by Howe Benning, is a pleasingly entertaining story of Margaret Humphreys, showing the power for good there may be in one single life that is constantly about the Master's business, even along the most quiet pathways and in the remotest corners of earth. We commend the book, especially to our lady readers, hoping that by its perusal they may be encouraged to continued efforts in doing good by seizing the many opportunities opening to them at their very doors. Published by the American Tract Society, New York. R.

PEN-PICTURES FROM LIFE, being a collection of striking incidents and anecdotes illustrating real life, is a most valuable book of two hundred pages, and worthy a place in every library. "Truth is always strange—stranger than fiction." Published by the American Tract Society, New York. R.

A NUMBER of other notices of books are necessarily left over to the July number.

EULOGY: HON. R. L. CARUTHERS.

[THE following address was delivered by Hon. James D. Richardson, Past Grand Master of Masons in Tennessee, at a Lodge of Sorrow, held in Nashville on the evening of Jan. 30, 1883, while the Grand Lodge of Tennessee was in session. In no department of life was Judge Caruthers better known than in the Cumberland Presbyterian Church, and no layman has ever had a warmer place in its great heart. The history of this Church is not complete without his name and works, and that this very excellent and just eulogy may be preserved in permanent form by the Church, we add it as a supplement to this number of the REVIEW.]

THE Nineteenth Century, now drawing to a close, was exactly seven months old when ROBERT LOONEY CARUTHERS was born. He lived eighty-two years, two months, and two days. To speak briefly of his life, times, and character, is the duty assigned me, and I now crave indulgence proportioned to the difficulty of the task. He was born within less than eight months after the hero, statesman, and patriot of the Eighteenth Century passed away from a sorrowing world. Washington had only died in the month of December preceding his birth, when through the length and breadth of America ran the thrill of a great emotion, when every sound of faction in his young country's then discordant politics was awed to silence, and a common sympathy once again united her people. At this time not only was there sorrow in our land for our country's bereavement, but far away over the ocean the mighty fleets of England lowered their unconquered flag at this news; and the young soldier of France, then in the first flush of his glory, ordered his victorious standards to be veiled with crape.

Tennessee had only been added to the galaxy of States comprising the American Union four years prior to his birth. The elder Adams was then President of the United States. The fierce contest between the two great parties of our country, the Republican and the Federalist, for supremacy in the general government was raging with bitterness, and reached a climax soon thereafter in the inauguration, on the 4th of March, 1801, of Thomas Jefferson as the third President of the United States. Hamilton and Burr were at that time the prime factors and leaders in the politics of the young Republic, and it was four years subsequent to his birth that the fatal shot of Burr, which ended the career of his great rival, also destroyed the last hopes of the Federalist party.

The county of Smith, within our own State, gave him birth, and he passed the eighty-two years of his life in that and the adjoining counties. What changes he witnessed in those eighty-two eventful years! He saw with delight during this period the phenomenal development of this vast country, a country favored by the circumstances of climate and geographical position, almost boundless and fertile territory, an endless chain of lakes and rivers, inexhaustible mineral resources, a constant tide of immigration for ever setting in from the shores of the old world, and a thousand other natural advantages, vouchsafing a material prosperity such as was never before bestowed on man by a beneficent Providence. Within this period, he saw the laboring classes of our country blessed, as they were nowhere else blessed, with many comforts and with fairer prospects for themselves and children. He saw commerce flourish most abundantly, and a

wide-spread well-being richly reward the industry of the nation. Within his day, the number of States has nearly trebled, the people have multiplied fifteen fold, the desert has been made to bloom into a garden, towns and cities have sprung up like Aladdin's palaces, and all the discoveries of science have been as genii of the lamp to his contemporaries. It was his to see in our land such intellectual prodigies in the political world as Clay, Calhoun, and Webster, and in the military world, Andrew Jackson, Winfield Scott, and our own lamented Lee and Stonewall Jackson rise, run their course, and sink from the world's view, to rest in never to be forgotten graves. He was old enough to know something personally of every war in which his country has been engaged since its independence was achieved; was twelve years of age when the United States declared war against Great Britain, and could remember the return from that war, three years later, of the victorious veterans of old Hickory as they were welcomed home from the renowned field of New Orleans. He could remember the death of every man who had been President of the United States, and who had died, except Washington. The seat of government of this Republic was established at the city of Washington in the year of his birth. He saw his country, by the sword, acquire the vast domain in the West from Mexico. In the South he saw Florida ceded by Spain in 1817, and the territory upon the west bank of the Mississippi river, from the gulf to Iowa, purchased from the first Napoleon. He was an active participant for over sixty years in the most interesting epoch of the world's history. He came into the busy scenes of life while the heroes of the American Revolution still lived, and doubtless heard from their lips the story of King's Mountain and Valley Forge, the crossing of the Delaware, and the surrender of Cornwallis. He was fifteen years old when the soldier of destiny met his Waterloo, and had attained his majority when his star set in death as an exile upon the isle of St. Helena. When the Princess Victoria was born, he was seventeen years of age, and was thirty-eight when she was crowned, though she has been Queen of England for nearly forty-five years. He was thirty three years old when Santa Anna was made President of the Mexican Republic, and was twenty when George IV. ascended the throne of England. The great agencies, steam and electricity, were unknown at his birth, and not until he was nineteen years old was the first passage by steam made across the Atlantic by the Savannah. He was thirty-eight years old when the daguerreotype process was discovered, nineteen when electro magnetism was discovered, forty-six when the first sewing machine was made, and twenty-nine when the first locomotive was used in this country. In 1841-2, while a member of Congress, the Morse system of telegraphy was first applied, and by his aid as a member he contributed materially to its success. Further reference in this direction must be omitted. But, within the eighty-two years of his existence, it is truly wonderful to contemplate the changes in the geography and destinies of Nations, Empires, and Republics, and the advancement in arts, mechanism, inventions, discoveries, and sciences.

As Masons, we point with pride to his life and character. He sought and obtained admission into the Order soon after he had reached his ma-

jority. From that period to the date of his death he remained a member. For nearly sixty years he contributed his energies, intellect, influence, and money to Masonry. An ornament to every station he was called upon to fill, his star shone with brilliancy in this Order, the principles of which he loved so well. His first appearance in the Grand Lodge, of which there is any official record, was in 1825, a year historic with the Masons of Tennessee. Indulgence is asked while we refer to an incident of that year. It was Monday, April 25th, the Grand Lodge had been just opened in this city by that zealous Mason and upright man, Wilkins Tannehill, then Grand Master. We learn from the record "that after prayer" he announced that "the object of the convention was the reception of our illustrious brother Gen. LaFayette." This distinguished man and Mason, being on a visit to America, was to arrive in Nashville in a few days, and at that meeting a programme was arranged for his reception. Our brethren had assembled to do him honor. They, as well as the citizens of Nashville and of the State, fired with enthusiastic admiration of his patriotic services and sacrifices in our war for independence, were anxiously endeavoring to prepare for him a welcome worthy of his name and character. A portion of the programme for his entertainment while here was, that immediately after he arrived in the city, he should be waited upon by a committee of Masons appointed by the Grand Master, who would inform him that his brethren of the Grand Lodge of Tennessee would expect his company at the Masonic Hall the same evening, at seven o'clock, and that arrangements had been made for a Masonic dinner, and a public parade to take place on the following day; that at six o'clock P. M. the Grand Lodge should assemble, carriages were to be sent for him, and those of his suite who were Masons; they were to be conducted to the Grand Lodge room, partake of refreshments, and be formally presented to the Grand Lodge and be received with appropriate honors. Much of the detail I omit. On Monday, May 4th, the Grand Lodge was again opened, when, upon motion, the distinguished guest was unanimously elected an honorary member thereof. A procession was formed, consisting of the Grand Lodge, two Subordinate Lodges, and three Chapters, which proceeded to the Nashville Inn, where they were joined by Gen. LaFayette, and those of his suite who were members of the Order, and returned to the hall. I here quote from the proceedings of the Grand Lodge: "Our illustrious brother, Gen. LaFayette, was then introduced by brother Andrew Jackson; was received with Grand honors, and seated on the right hand of the Grand Master." What a glorious day for the Masons of Tennessee! There sat side by side within the Grand Lodge Jackson and LaFayette. Jackson, the grandest man of his day, the soldier of iron-hearted valor, the successful defender of his country's rights; LaFayette, the daring and heroic young Frenchman, who of all others was most beloved by the people of America. Robert L. Caruthers was then twenty-five years of age. Prominent Masons from all portions of the State had assembled here, being drawn hither by the interesting events then transpiring. There were present, Wilkins Tannehill, Archibald Yell, Moses Stevens, Samuel McManus, O. B. Hays, and Andrew Jackson, each of whom, in time, was called by his brethren to the exalted position of Grand Master of

Masons in Tennessee; Newton Cannon, afterwards Governor of the State, and many others of prominence. What Mason can now, at this remote day, look upon this scene without feelings of pride. Standing up in this presence, inspired by his surroundings, Tannehill extended a cordial greeting to their guest. In my imagination I can see his manly form as he said to that then venerable brother, "The Fraternity of Free and Accepted Masons of Tennessee, with all brotherly affection, tender you their sincere congratulations, and bid you welcome. They feel an equal pride and pleasure in recognizing you as a brother, and in receiving within these consecrated walls the early friend and companion of the illustrious and venerated Washington, with whom the name of LaFayette will be transmitted to the latest posterity, inscribed upon the imperishable rolls of a glorious immortality." And while he reminded him that he was not surrounded by his companions in arms in the great struggle for American independence, yet there were around him their sons, who knew well how to estimate the value of that liberty he had contributed to obtain, and who, from early youth, had been taught to venerate the character and revere the virtues which were so conspicuously displayed in the youthful hero of Brandywine, of Monmouth, and of York. Many other words of kindly greeting were spoken by the Grand Master, and a suitable reply was made by LaFayette. He expressed his gratification at being so kindly welcomed, and being made an honorary member of the Grand Lodge of Tennessee, "in which he had been introduced by the distinguished brother Mason who had erected the lines of New Orleans, and in technical language of the craft, had made them 'well-formed, true, and trusty.'" He had, he said, been long a member of the Order, having been initiated, young as he was, even before he entered the service of our country in the Revolutionary War. He had never for a moment ceased to love and venerate the institution, and was therefore peculiarly delighted to see that it had spread its genial influence thus far to the West, and that his brethren here were not only comfortably but brilliantly accommodated. He said he considered the Order peculiarly valuable in this country, where it not only fostered the principles of civil and religious liberty, but was eminently calculated to link the extremities of this wide republic together, and to perpetuate, by its fraternizing influence, the union of the States. After his brief address was concluded, the Junior Grand Warden delivered an oration, and the reception was closed.

Possessing a good education, which he had acquired mainly by his own efforts, and a quick perception, how interesting these ceremonies must have been to our then youthful brother Robert L. Caruthers. At the annual Communication of the Grand Lodge the same year, he was present as the representative from Carthage Benevolent Lodge, No. 14, of Carthage, Smith county. He acted at this session as Chairman of the Committee on Returns, and served as a member of the Committee on Appeals. Several resolutions of importance were presented by him, and were duly considered. One of these resolutions directed the Committee on Accounts to report, the next day, the state of the funds of the Grand Lodge, distinguishing the Charity Fund from the Contingent or Ordinary Fund. Another resolution,

providing that an annual contribution of \$10.00 by each Subordinate Lodge, should constitute the Grand Charity Fund, and also a resolution as to the disbursement of the same. He also presented, and had adopted, a resolution for the appointment of a Grand Lecturer, prescribing his duties, powers, and compensation. In the discussion of these questions, our young brother had to participate with him therein such men as Aaron V. Brown, Ephraim H. Foster, Matthew D. Cooper, Sam Houston, Newton Cannon, and F. B. Fogg, all of whom were present, and others of renown in the public affairs of our own State and the country at large. In 1827, at the Grand Lodge session, the record shows that it was ordered that a charter be issued to Lebanon Lodge No. 66, with Robert L. Caruthers as First Master; Harry L. Douglas, who in 1833 was elected Grand Master, as First Senior Warden, and Samuel R. Yerger as First Junior Warden.

In 1849, twenty-four years after he first entered the Grand Lodge, he was elected to the office of Grand Master, the highest honor that could be conferred upon him by his brethren. He declined, in writing, a re-election to the same position, at the session of 1850. The Royal Arch degree was conferred upon him in Lebanon Chapter No. 25. In all stations to which he was called by the fraternity, including the most exalted in the Order, he was true to the trust reposed in him. Masons ever rejoice at the elevated character of their members, and it is extremely gratifying to them to be able to point to such a man, while living, and say he is one of them, and when dead, to refer to his life and example, and to embalm his memory in their hearts.

But I must speak of him in other respects. In his early manhood he gave himself to the cause of religion, identifying himself with that young, but vigorous, body of Christians known as Cumberland Presbyterians. He was ten years of age when this body organized as a separate and independent denomination, in Dickson county, Tenn., at the humble log cabin of Rev. Samuel McAdow, on February 10th, 1810. This organization had its birth in the great revival of 1800, as it was called; his beginning in life, therefore, was simultaneous with it. Growing up with it, and being a part of it, he exerted all his energies and mental resources in its behalf. In its necessities he found ample space for the display of his talents and judicial mind. The General Assembly, the chief legislative body of this denomination, was organized in 1829. In 1835 he first appeared in this Assembly, being a Commissioner, the Hon. J. C. Mitchell, then Circuit Judge, being the Minister from the same Presbytery. At this session he was made Chairman of the Committee to draft rules for the regulation of that body, which he did, and the rules as reported by him were adopted. He was on the committee to report upon the establishing of a denominational paper. On his motion, a committee was appointed to compile the statistics of the Church. A resolution, offered by him, was adopted, looking to a friendly correspondence between the Cumberland Presbyterian Church and other Churches, which was the first step taken by this Church in that direction. Subsequent to 1835 he was a member of the following General Assemblies: 1845, 50, 52, 54, 58, 60, 67, 71, 74, 76, 77, 78, 80, 81. In all these bodies he took a prominent part.

leading in many important questions, engaging in the most interesting discussions, and acting upon the most prominent committees. Without entering into details, the following may be mentioned as items of special interest: In 1845 he was a member of Committee on Correspondence, which had under consideration for the first time the subject of the organic union of the Cumberland Presbyterian Church with another denomination. In 1850 he was the author of the resolution adopted to elect a fraternal delegate to attend the General Assembly of the New School Presbyterian Church. This was the inauguration of the system of exchange of fraternal delegates by the General Assembly of the Cumberland Presbyterian Church. At this session he was the author of the following resolution: "That this General Assembly looks with concern and disapprobation upon attempts from any quarter to dissolve the union, and would regard the success of any such movement as exceedingly hazardous to the cause of religion, as well as to civil liberty; and this General Assembly would strongly recommend to all Christians to make it a subject of prayer to Almighty God to avert from our beloved country a catastrophe so direful and disastrous." He procured the unanimous adoption of this resolution, which he deemed necessary in that era of political excitement. He took an active and prominent part in the discussion in 1854 of the proposition to revise the Confession of Faith, and contributed materially to the defeat of the measure as then presented, believing such a step at that time was impracticable. In 1858 he was a member of the committee to report upon the plan proposed for conducting the business of publishing books for the use of the Church. At the session of 1867, he was appointed on the committee to submit a revised Form of Government for the church. A report from this committee was subsequently submitted, but the matter, after undergoing various changes and amendments, finally failed of adoption, mainly because the proposed changes were not as extensive as desired by the Church. In the Assemblies of 1874, 76, 77, 78, and 80 he was Chairman of the Judiciary Committee. In this position he was thoroughly at home; for it he was, by his legal ability and judicial attainments, pre-eminently qualified. His reports as chairman were exceptionally able, settling many very important and vexed questions, and these reports are now accepted as standards of authority by the Church. At the session of 1881, he was made one of a committee appointed to review the preparation of a thorough and complete revision of the Confession of Faith and Government of the Church. Upon this work he spent much time and thought, contributing valuable aid, especially upon the portion devoted to the Constitution and Rules of Government. The report of this committee was submitted to the General Assembly of 1882, and after amendments, was approved and submitted for the action of the Presbyteries, without which no amendment or revision can become binding. A sufficient number of Presbyteries have already approved to justify the statement that the revision will be the organic law of the Church. This, it is believed, is the first instance in the history of a Christian denomination where the standard of doctrines has been re-stated without schism and division, a high compliment to him and his associate committee-men. This work was the last he did for his Church, for which he had labored so long and accomplished so

much. It is a fact, and his brethren will not say I state it too strong, that his place cannot now be filled in his Church. It was a source of comfort to him to see his denomination increase from a few thousand, when he became a member, to over one hundred thousand at the date of his death, and to see it extend from the local districts in Tennessee and Kentucky, where it was then confined, to nearly all the sections of the Union. He was a man of excellent piety, and unaffected devotion, and did not use religion as a cloak to cover up or keep himself warm. As stated, he was in early life imbued with religious fervor, and throughout his long career was a sincere and serious Christian. Such a churchman commands our profoundest admiration.

We venerate the man whose heart is warm,
Whose hands are pure; whose doctrine and whose life
Co-incident, exhibit lucid proof
That he is honest in the Sacred Cause.

Starting life poor in this world's goods, he labored first on a farm, then as a clerk in a country store, and finally as a partner in the business. By his own efforts he accumulated a fund to pay for his education at Greeneville College, East Tennessee. Graduating from this institution, he studied law with Judge Powell, and obtained license to begin the practice. He served as Clerk of the Lower House of the Tennessee Legislature in 1825. James K. Polk was a member of that body, and being thus thrown together, it is known to their friends that an intimacy and friendship were created between them which lasted until death separated them. In the autumn of 1826 he attended Court at Lebanon, became ill with a lingering fever and was so gently and lovingly cared for by his friends there that he concluded to locate permanently amongst them. This he did, and they were blessed by his presence and counsel for more than half a century. How richly has this little city of his adoption been rewarded for the deeds of love bestowed upon this, then young and obscure sojourner. "He became its illustrious citizen, and its name is indissolubly linked with the memory of his virtues and resplendent fame." After his removal to Lebanon he was elected Attorney General of his district. In 1835, was a member of the Legislature. During 1836, he united with Hon. A. O. P. Nicholson, late Chief Justice of the Supreme Court of Tennessee, in the compilation of Statute Laws of the State. Was a member of Congress in 1841, having been elected to the seat made vacant by the resignation of Hon. John Bell, to accept a position in the Cabinet of President Harrison. In 1844 he was an Elector for the State at large on the Clay ticket. Gov. Campbell appointed him to the bench of the Supreme Court in 1852, a position he occupied until the beginning of the late war between the States. In 1861 he was chosen by the Legislature a member of the Peace Congress, which assembled for the purpose of preventing the war. His political antecedents and known conservatism, were such as to give him great influence in such a body. He had always been ardently attached to the Union of the States, as is shown by his resolutions of 1850, of which I have already made mention. He was a representative of multiplied thousands of real Union men

of the South who sincerely believed that the dissolution of the Union would be exceedingly hazardous to religion, as well as to civil liberty. He earnestly opposed the war from the standpoint of a Southern Union man, and sought to obtain such reasonable guaranties from the North as in his opinion should satisfy his section; but he steadfastly combatted the principle of the coercion of the States regarding such a course, to be attended with consequences more direful and disastrous than a separation. His efforts, with those of many other good men, to save the Union without war, were unavailing, and when it came, and the issue was forced upon him, he did not for a moment think of divorcing his fortunes from those of the people of his native State. While he did not actively participate in that struggle, he left his home, and gave all his moral aid to the Southern cause. That he was respected and loved by the soldiers of Tennessee is obvious, for in 1863, while the war was flagrant, he was by them elected Governor of the State. The State capital being in the possession of the Federal army, he declined to qualify, and did not enter upon the duties of that office.

He had but little fondness, as will be seen from the foregoing facts, for political life. Indeed, he always declined rather than sought such honors and promotions; but it was in the law that he found that which was most congenial to his taste, and which best occupied his great intellect. I was too young to know, personally, much of Judge Caruthers, either as a lawyer or judge, but his name was a familiar sound to me even in my childhood. He and my father (if I may say so) were prominent members of, and intimate associates in, that old party which, though now passed away, has left behind it a glorious and imperishable memory. I have, however, seen and conferred with those who knew him well, and who heard him often in his mid-day glory and might. He was a lawyer in the days when Fogg and Yerger, and Grundy and Anderson, and Brown and Marshall, and Bell and Ewing, *nomina clarissima*, shed their light upon the legal forum of Tennessee. They have long departed, and of each of them we may say, almost mournfully, *stat nominis umbra*. The growth of Judge Caruthers to eminence as a lawyer was not unusually rapid; like that of most men who have reached the topmost round of the ladder of legal and political fame, his lower steps were secured as he ascended. His marked characteristic as a lawyer was persuasive logic, based upon a substratum of strong common sense. His powers as a declaimer, merely, were not of the first order. He, perhaps, despised the mere tinsel and glare of what is frequently mistaken for true eloquence. Gentle of nature, both in manner and feelings, he preferred to carry with him the convictions of his audience (judge and jury) by soft and mild leading, rather than by bold assertion and overwhelming dominance. But not the less did he effect his purpose and carry his point. The convictions he thus effected were the more permanent because there was no revolt at the manner in which they had been produced. The hearer felt no humiliation in having yielded to that which offered no insult to his supposed inferiority. But to attain his ends, success in his profession, and success in his causes,

he never condescended to trickery or unworthy arts of any description. In this respect it would be difficult to set before the rising members of the profession a more improving model, or a more elevating example. The impression made upon his brethren of the Bar, who heard him in his best days, seems to have been singularly strong. A candid opponent, after the immediate mortification or smart of defeat was over, would say, what a wonderful man! How subtle were his approaches, how guarded his position, how what seemed impregnable defences crumbled and, as it were, melted away before a power which, commencing like a gentle rill, became at last the irresistible current of a broad and mighty river.

One lawyer of ability has said to me, that it was considered all but an unfair advantage by an opponent to employ Judge Caruthers in a cause to be submitted to a jury. He was indeed a formidable man. There were lawyers of his time, more learned in the law (in the common acceptation) than Judge Caruthers. But he had the most effective knowledge of the law, he knew its philosophy, he knew its broad principles, he was well up in its cases. He had no learned lumber, he used no cumbrous weapons; no ex-calibar, or huge two-handed sword. His blade was of Damascus, his rapier of Toledo make. He blew no loud trumpet, but joined his battle without premonitory sound, and equal to either fortune, calmly awaited whatever might be the result. Though success in gaining causes at the bar is not in every case the highest evidence of legal talent and attainments, yet, if in a long career, with opponents of every grade of ability, success attends a lawyer, it is high evidence that talent and not accident produced its effect. Judge Caruthers had great success in his causes before juries, and before judges in the lower and higher courts alike. He was laborious in the preparation of his cases; he trusted nothing to chance or inspiration; he left down no gaps; he tightened up the loose joints, and always came to the battle fully armed and equipped. He had great power of labor, which, if not genius or talent, is yet their necessary concomitant if success is to follow. But above all things, perhaps his most available means, especially before juries, was, he "knew what was in man," motive, probable action, influence of surroundings, the strength and weakness of man, varieties of character, and upon a knowledge of these he builded his argument. He possessed wit, too—not the most sparkling or brilliant, but never flat or ineffective. Humor he had in a high degree, and when it was in full play I am told it was delightful to be a hearer; it diffused itself so gently and pleasantly over the mind of the audience as to prepare them to hear his weightier matter with favor and acceptance. When engaged in an argument, it was dangerous to interrupt him; retort and repartee never failed him. He would be sure in such a case to make his opponent realize his mistake, and retire with a feeling of discomfiture and defeat. Irony and sarcasm were weapons he well knew how to employ. I think I am warranted in saying, that as an advocate before a jury, he had no superior, and perhaps no equal in Tennessee. It was said of Lord Abinger that the secret of his success with juries was that he made himself a "thirteenth jurymen"; that is, he talked to them as one of themselves, and as having

at heart the same object, the discovery of the truth. So it was, on many occasions, with Judge Caruthers; he went along with them, and carried them along with him, so that at last it would seem to the jury that they had come to a conclusion rather by drifting than by effort.

But time forbids me to dwell further upon the characteristics of Judge Caruthers as a lawyer and advocate. From the time of his admission to the Bar until his elevation to the Supreme bench, in 1852, he was in the front rank of the lawyers of Tennessee. When he took his seat upon the bench of the Supreme Court, it was composed of three judges. His associates were Judges McKinney and Totten. And now it was to be found whether he would uphold and sustain the high reputation he had acquired at the Bar. His monument as a judge is to be found in the reported decisions of the Supreme Court, beginning with 2d Swan, and ending with 1st Coldwell, covering 2d Swan, five Sneed's, three Head's, and one of Coldwell's reports, making ten volumes. There is some variety of opinion as to whether Judge Caruthers shone more brilliantly at the Bar or on the Bench—the opinion is unanimous, however, that he was an able, upright, laborious, and conscientious expounder of the laws in his judicial capacity. He brought to the bench the same amiability of manners for which he was conspicuous at the Bar. The first complaint is yet to come against him that he did not exhibit the utmost patience and kindness to even the youngest and feeblest member of the Bar who appeared before him. This amiable disposition was a great gift of nature to him, and a fortunate one for those who had to be heard in his presence. Without the quality of patience and forbearance, whether natural or acquired, no one can come up to the full requirement of the judicial station. Intellect and legal attainments alone do not suffice to make a perfect judge. But Judge Caruthers brought to the Bench the same broad common sense, the same effective learning, the same comprehensive mind, that had characterized him throughout his previous life. All through his opinions there is apparent a careful, judicial search for truth, a firm determination to uphold the right in morals and in law. With a proper regard for technical law he would never permit an obsolete shadow to be interposed to prevent the administration of progressive justice. His indignation against special crime would never, however, induce him to establish an unsafe precedent, as is too often the case. And though his ingenuity was great, he was never so far carried away by it as to allow his mind to establish unsafe theories. Judicial clearness and poise are stamped upon all his opinions. Sometimes his old eloquence breaks out in his opinions, but he is never misled by it to a false or baneful conclusion. His style is eminently plain, clear, fully explanatory, easily followed, and leaves the reader, if not satisfied with the result, at least without confusion as to the intention of the Court. He was never partial in the administration of the law; was without respect of persons and opinions; was always just between man and man, and seemed to have loved justice as his own life, and the laws as his inheritance; and acted at all times as if he remembered whose image he bore, and to whom he was accountable for the equity of his decrees. As a judge he was popular with the Bar, he had no harsh

dissensions with his brethren of the Bench, and when he retired from his labors, the plaudit was universal, "Well done, good and faithful servant." Much more might be said of him as a lawyer and as a judge, but time forbids. In both of these relations he stands pre-eminently *sans peur et sans reproche*.

After the war, though beyond his grand climacteric, and approaching threescore years and ten, the allotted time of man, he returned to the Bar, and for awhile at Nashville, in the practice of his old profession, fully sustained his high reputation. A time came at last, however, when he felt that he should withdraw from active pursuits in the bustle and jostle of men. There was then ready to receive him with extended arms as its leading professor, an institution founded in good degree under his auspices, an institution to prepare young men for the profession he had so greatly honored and so highly adorned. In this field he found congenial employment for the remainder of his days. Many young men have been blessed by his labors in this institution, and have been sent forth equipped for the duties and responsibilities of life.

While a young man, soon after his removal to Lebanon, he married Miss Sanders, of Sumner county, who proved a faithful and affectionate wife. They had only one child, who died in young womanhood. His wife died in 1870, bringing upon him the saddest bereavement that ever befel him. Through nearly a half a century he had enjoyed her loving companionship. She had been the joy of his youth, the crowning blessedness of his manhood, and the unspeakable solace of his decline.

He has left a name to which his family will look up with affectionate and honest pride, and which his countrymen will remember with gratitude and veneration as long as they shall continue to estimate the great and united principles of religion, law, and social order. It may be truthfully said of him, as was said of Julius Caesar, he was a "many-sided man," touching life by every fibre, and great in everything he touched. There was about him a wonderful softness of manner, and he was of the mildest and most amiable and tranquil disposition. Such a man "vile slander may wound, but it can never dishonor." In countenance he never seemed to be ruffled, but invariably preserved a kind and composed aspect, truly indicating the calmness and benignity of his temper.

Death should come
Gently to one of gentle mould, like this:
As light winds, wandering through groves of bloom.

But he is gone. Masonry and politics, law and religion, will know him no more upon earth.

Exegit monumentum ære perennius.

He passed away October 2d, 1882, on a beautiful autumn day,

That season of the year in which
Nature rejoiceth, smiling upon her works
Lovely, to full perfection wrought.

He sleeps near the scene of his labors through many years, in that quiet little city of the dead, Cedar Grove Cemetery, near Lebanon, where rest the honored remains of the soldier Governor of Tennessee, the hero of Monterey, William B. Campbell; of the learned judge and teacher Nathan Green; of his own illustrious brother Abram Caruthers, and of the young soldier, the lamented Hatton, upon whom death came like an untimely frost.

In contemplating the end of this man, we are reminded of the uncertainty of life—that the young may die, that the old must die, and the wisest know not how soon, and we are led to the fearful inquiry

What is death? The answer cometh, a lawgiver that never altereth
Fixing the consummating seal, when the deeds of life become established!
O, Death, what art thou? a stern and silent usher
Leading to the judgment for Eternity, after the trial scene of Time;
O, Death, what art thou? an husbandman that reapeth always,
Out of season, as in season, with the sickle in his hand.
O, Death, what art thou? nurse of dreamless slumbers,
Freshening the fevered flesh to a wakefulness eternal;
O, Death, what art thou? strange and solemn alchymist,
Elaborating life's elixir from these clayey crucibles;
O, Death, what art thou? antitype of nature's marvels,
The seed, and dormant chrysalis bursting into energy and glory;
How full of dread, how full of hope, loometh inevitable Death;
Of dread, for all have sinned; of hope, for One hath saved,
The dread is drowned in joy, the hope is filled with immortality!

"ITS VALUE INCREASES EVERY YEAR."—*The Churchman, N.Y.*



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